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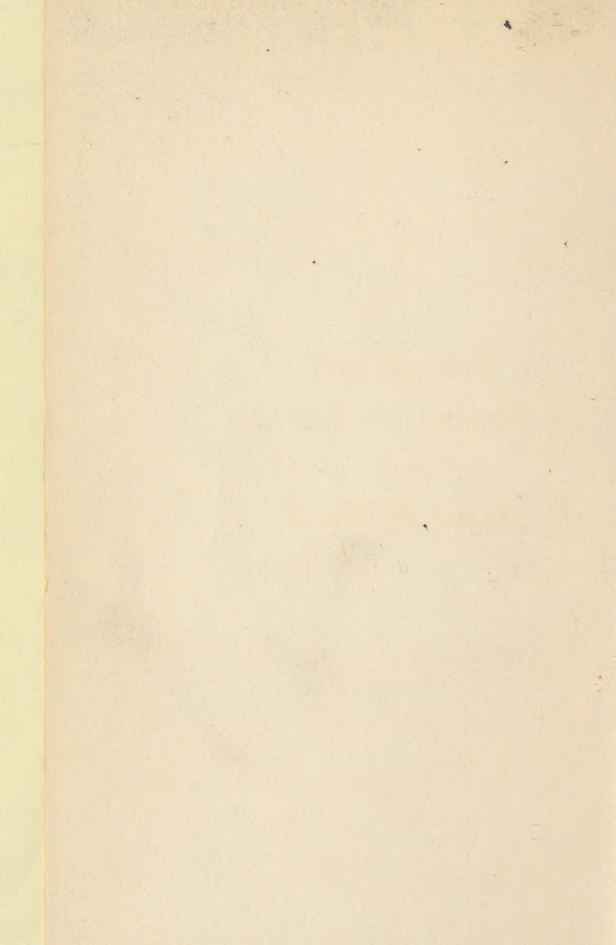
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A Manual for Nurses
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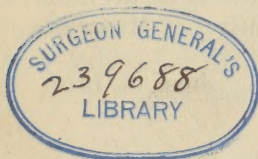
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for
Nurses and Social Workers

BY
EDWARD F. GARESCHE, S. J.

Author of "Your Neighbor and You"
"The Most Beloved Woman"
Etc.



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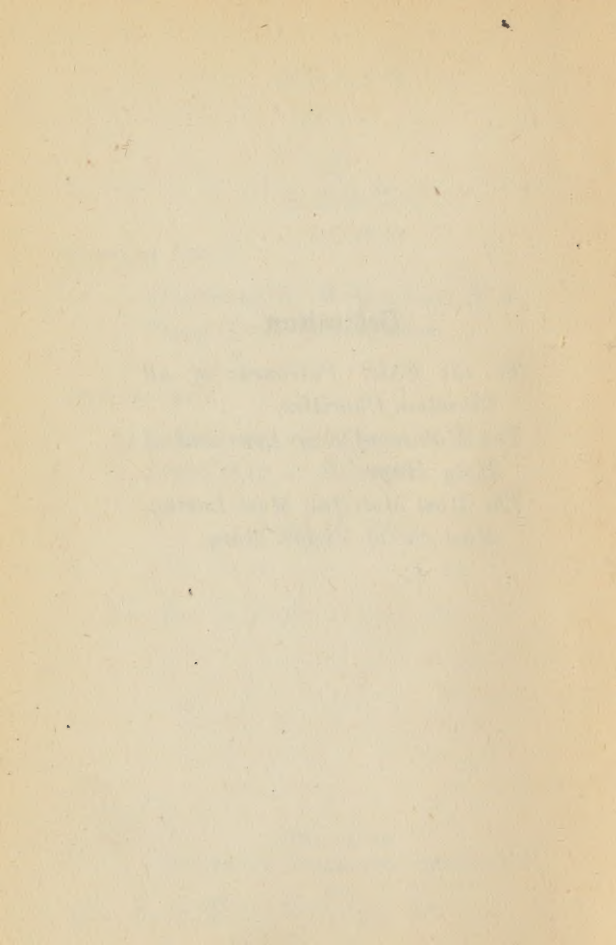
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Dedication

*To the Chief Patroness of all
Christian Charities,
The Mother of Fair Love and of
Holy Hope,
The Most Merciful, Most Loving,
Most Sweet Virgin Mary.*



Preface

The need has long been felt for a brief Vade Mecum for Nurses and Social Workers, a compact and convenient manual of reflections, reminders, instructions, devotions and prayers which they may have at hand to help them in their spiritual life. The present volume is meant to help supply this need. It is intended to be the constant companion of the nurse or social worker as she goes from place to place in the discharge of her duty. It is made brief, therefore, and of a convenient size so as to be slipped readily into a valise and carried about wherever one goes.

The reflections contained in this Vade Mecum are the result of experience and of reflection upon the special opportunities no less than the peculiar problems which come into the life of the Catholic nurse or social worker. Advantage has been taken, too, of the kind suggestions of persons experienced in these lines of work who have been good enough to read and comment on the book while still in manuscript. All the material herein, except for a very few familiar

prayers, is new, the prayers having for the most part been written especially for this book and with a view to the need of nurses and social workers.

THE AUTHOR.

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I.

The Nurse's Life



The Nurse's Life

A noble life is a harmony like unto the melody of a great orchestra, where many instruments must blend together and where, if one is out of tune, the whole sound is a discord. In planning and ordering her life the nurse or social worker should therefore see that all its various elements are tuned to concord. To begin with, one should attend to one's personal qualifications. Nursing or social work is a trying and exacting occupation which demands health and vigor both of body and mind successfully and perseveringly to pursue it. One who follows this calling, therefore, should take all reasonable precautions to keep in good health, both of body and mind. Health of body will require prudence in exertion, so that one may not wear out the nerves uselessly or needlessly exhaust the bodily powers, and regular exercise, so that health and strength may be sustained. Health of mind will require reasonable recreation, which refreshes the mind as exercise and rest do the body. A taste for good reading is an immense help to tone up the mind when it is jaded and weary from the monotony and strain of nursing.

Recreations that are elevating and not exciting are best suited truly to refresh the spirits of one engaged in nursing or social work.

A Noble Calling

Nursing the sick and caring for the unfortunate are among the corporal works of mercy. The nurse or social worker makes, therefore, a profession of works of mercy which others perform out of charity and as a deed of kindness. Yet one need lose none of the merit of this work merely because it is one's life work and because one desires therefrom support and the means of subsistence. It is not the taking or refusing of one's living in return for the nursing of the sick that makes the action meritorious, or the opposite. One's merit comes from the interior disposition with which the action is performed and if the nurse or social worker takes care that all her nursing of the sick be done from the motive of the love of God, and out of charity for her neighbor for the sake of God, she may rest assured that the practice of her profession is truly a corporal work of mercy, and that besides her earthly wage, which she has

a right to take for her support, she shall also have a heavenly reward from Him who said: "Amen, I say unto you, if you have done it to one of these My least brethren, you have done it unto Me." It is of immense importance, therefore, for the nurse or social worker to attend to the interior disposition and motive with which she goes about the work of nursing the sick, or relieving the distressed. Nowadays, especially, when there is so much naturalistic humanitarianism abroad, and when so many men and women are ministering to their fellows with apparently no supernatural intention or any reference to Almighty God, but merely from motives of natural philanthropy, it is doubly important that the Christian worker should safeguard in her own soul the truly Christian motive of charity, and go about her work for the love of God and the love of men for the sake of God.

The Availing Motive

This pure and lofty motive will not only assure one of gaining the merit here and the glory hereafter which will

come from the performance of so many works of mercy out of a motive of Christian charity, but it will also be a powerful assistance in performing faithfully the sometimes hard and disagreeable duties of one's profession. There is no motive so secure and of such continual efficacy in keeping us to the performance of our duties and in making us accurate and painstaking in the least details as the motive of doing all things for the love of God, and as perfectly as we can, for His sake. The nurse or social worker, who tries to act in all things from the motive of divine charity is, therefore, providing herself with a precious help to practice that minute attention to details, that unswerving fidelity to instructions, that patient serviceableness even under trying and vexing conditions, which are necessary if one is to be an expert nurse of the sick.

Knowledge and Skill

Next in order comes professional knowledge and skill, and in these one should be eager to keep pace with and even excel the best among one's fellows. What is

worth doing for God's love, and the love of our neighbor, is worth doing well, and it is a sign of true charity to be as excellent as we can in all that concerns the service of our neighbor. Therefore, one should study as hard and observe as accurately as one can, making it a point of honor to grow as efficient professionally as one is capable of becoming. If the hard requirements and difficult routine of the training school and of the sick room or of the classes and field work of social training are gone through excellently for the love of God, and of one's neighbor, this effort will be very meritorious.

The Ethics of One's Calling

While she is learning the principles and practice of her profession, the nurse or social worker should be very eager to learn as well the ethics of her calling. Many moral questions necessarily arise in the course of one's career, and one runs the risk of doing great harm to the souls of one's patients or charges, and of violating the laws of God or of the Church, unless one has some knowledge of the right solution of those ethical questions

which ordinarily come up in the course of professional experience. Well chosen Catholic books on ethics will supply the nurse with specifically Catholic teaching on the more vital ethical questions which will arise in her experience.

Having become proficient in her profession and well-informed as to its ethical problems, one should not neglect to plan for her own advancement and for the help which she can give to others. There is a service of eminence which Catholics can render to the Church which consists in becoming as prominent and proficient, in whatever career they have chosen, as their talents and opportunities will allow. In this way they become more influential for doing good for their neighbor and giving testimony to the faith that is in them. In the nursing profession, in particular, we have need of Catholics who will be leaders, so that Catholic principles may be emphasized and Catholic ethics safeguarded. By achieving a position of influence and high professional standing the Catholic nurse serves the Church as well as her own individual interests. An active participation

in nurse's societies and a prudent leadership in their activities is, therefore, to be recommended to all our Catholic nurses and a similar eminence in their profession is recommended to the social workers.



Life's Little Charities

The graduate nurse should besides take some pains to be helpful to others and to watch over and guide as much as she can, the younger nurses of her acquaintance. She should also take part in Catholic charities according to her opportunities. It sometimes seems to Catholic nurses that their exacting work leaves them no time for such activities as sewing for the poor, teaching catechism or helping to distribute Catholic literature, but with a little thought and observation they will come to see that there are many opportunities for good works for the neighbor which they have never remarked, but which can easily be taken advantage of without detriment to their professional activities and to the great good of their souls. To exercise these little charities is a recreation to the soul and will

often bring the doer more good than the one for whom they are done. The same reflections hold good of the activities of social workers.

The Interior Life Finally, the most important of all of the works of the nurse or social worker, should be the acquiring and keeping warm in her soul that fire of Christian charity which will give interior life and vigor to all her activities. As we have said before, the means to keep alive this flame of divine love are prayer and acts of charity. Familiar as she is with scenes of suffering, and brought face to face with the stern realities of life and death in the sick room and the chamber of the dying, the Catholic nurse should realize more easily than others how all-important it is to live one's life not for this perishable world but for eternity. She should, therefore, make it her chief ambition to become a true lover of God and of her neighbor, and should persevere in praying for a great love of God and of her fellowmen, and in making acts of this heavenly love both with heart and hands.

The greatest help and safeguard in all the activities of one's professional life will be an ardent and sincere devotion to the Blessed Virgin Mary. In her one finds the model of all Christian virtues. She shows us how to imitate perfectly her divine Son, who is our model of Charity. In the most Blessed Mother the Catholic nurse or social worker will find also her most powerful patroness and protectress. Devotion to the Blessed Virgin, then, which is so earnestly to be recommended to all Catholics, is in a special way to be urged on those who devote their life to the relief of suffering and distress.

Vocation of Nursing and of Social Work

Though it is only in comparatively modern times that nursing and social work have become professions yet it is quite evident that from very early ages the offices of nursing the sick and caring for the poor were important activities in human society. It is clear, too, that certain individuals, either because of their charitable disposition or because the work was imposed on them as a

duty, became skillful in relieving disease and assuaging pain. In the early days of Christianity, when brotherly charity, motived by the love of God was so strong among the faithful, the Christian matron as well as the consecrated Virgin took a special delight in nursing the sick and in relieving misery. Afterwards, when hospitals were established, they were the favorite resort of the saints, who found there precious opportunities for ministering to distress and practicing charity, while at the same time they overcame the repulsion of nature to illness and distress and did salutary penance, conquering the natural repugnance they felt to the sights and experiences of these places of suffering.

The Many Examples

The Catholic nurse or social worker has, therefore, many shining models in her profession. Throughout the ages, in every period of the Church's history, there have been saints who were special models of kindness towards the sick and suffering. Thus Queen Radegundes is a saint who is the patron of nurses because she relieved with her own

hands the necessities and sufferings of the sick. St. Elizabeth of Hungary in like manner was a model of tender charity to the ill and distressed. So, too, were St. John of God, St. Camillus of Lellis, St. Vincent de Paul and all that long line of charitable men and women who, for the love of God, distinguished themselves in the relief of suffering. Even among our Lord's disciples there was one, St. Luke, who was a physician. Saints Cosmas and Damian were brothers who in the early Church devoted themselves to the care of the sick and were rewarded with the crown of martyrdom. The world is full today of lovely models of self-devotion and fidelity to the care of the sick and the unfortunate, in the persons of countless consecrated virgins who in Catholic institutions give all the skill and tenderness of their hearts, refined and purified by the religious life, to the care of the unfortunate and the ailing. Among the ranks of Catholic nurses and social workers in the world you will find also many beautiful examples of fervor and zeal that will stir you to Christian charity toward God and your neighbor. In the lives of most of the servants

of God we read of their patience and generous self-devotion in ministering to the sick and the afflicted, in whom they saw Christ our Lord who had said, "Whatsoever you do to one of these My least brethren, you do it unto Me."

The Perfect Model But the highest and most perfect model of the Catholic nurse is our Lord Himself, whose great delight it was to relieve the afflictions of mankind by His miraculous power of healing, while at the same time He consoled their spirit and cured their souls as well as their bodies. Going about her work this spirit of devotion, and imitating the example of Our Lord, the Catholic nurse will make her profession a source of great merit for heaven and grow day by day more like to Him who had compassion on all our infirmities and was a perfect model of kindness and tenderness, patience, and strength, and all the virtues that beseem those whose life it is to toil for the help and comfort of their neighbor.

If, in modern times, nursing has come to be a regular profession, it should not for that

reason lose its dignity as a work of Christian charity. The Catholic nurse should, therefore, keep in mind throughout her professional training and the exercise of her profession that she is merely performing one of the corporal works of mercy and closely following the example of Our Lord, His Blessed Mother and of the saints, provided her nursing is done in a spirit of Christian charity and for the love of God.

The Preparation for Nursing

The modern training of the nurse embraces two departments: The training school, where she receives the theory of her profession and is instructed in its principles and fundamentals, and the hospital, where she puts in practice what has been learned in the training school. The Catholic nurse should be eager to equip herself as perfectly as possible in both these places of instruction with all the learning and skill that can help to make her an expert aid to the physician in ministering to the sick. She will have in her hands on many trying occasions the fate of human life and she cannot be too well pre-

pared for the sudden emergencies and the difficult ordeals which will try every bit of her efficiency and skill. Therefore, a steadfast faithfulness to all the rules and duties of the training school and hospital should be a point of honor to the nurse in training, just as a conscientious devotion to her duty and an unwavering fidelity to work should be the characteristic of the Catholic nurse when she has graduated and is practicing her profession. Those on whom so much responsibility is to rest cannot prepare too carefully to discharge their duties with intelligence and faithful skill.

On Duty

There is an expression much used in the talk of nurses; it is the phrase "on duty." The words in a nurse's mouth have a special significance. To be "on duty" means to have been given and to have undertaken special responsibility. The nurse who is on duty is in charge of a human life, perhaps of many human lives. There is a challenge and a summons in the words. One who is on duty is held and bound to special devotedness, fidelity and effort.

Yet when one considers rightly every nurse and every social worker is on duty always and in every circumstance. Not merely when one has been given care of a ward or a patient during set hours of the day or night is one on duty. For one's profession has imposed upon one a set of responsibilities and obligations which always remain more or less insistent in their requirements and demands and even when one is not immediately employed in professional work. Those who undertake the practice of a profession, an occupation which involves the possession and exercise of special skill, are constantly on duty to the public, because the public is always, to a great extent, at their mercy.

In the Professions It is impossible for the public to discriminate, in many instances, between the skilled professional person and the one without sufficient skill. Yet the professions deal with the most precious and vital interests of mankind. To the physician the people must trust themselves in illness, to the lawyer for the defense of their rights, liberty and property, to the nurse for

the proper care of their body and to some extent of their mind and their soul in times of illness, weakness, danger and pain, to the social worker for expert guidance and care in rescuing themselves or their children from bad environment and misfortune of many kinds. Those, therefore, who exercise these professions undertake to possess special qualifications of learning, skill, honesty and fidelity. To acquire these things they bind themselves to study, practice, high principle and self-sacrifice. To claim the credit, the name, honor and rewards of a profession without fitting oneself to render this due service to the public, without equipping oneself with learning, skill, honesty and fidelity to practice one's duties worthily, is at best a very low form of deceit and dishonesty. The public is at one's mercy and has to trust one in times of very dire need. One is, therefore, in a certain sense always "on duty" because one is always called upon either to prepare to discharge one's duties worthily or to keep up one's morale and skill and learning so as to render, when required to do so, the grade of service

which the people have a right to ask and to expect.

On Duty Always

So, one who follows a profession, such as nursing and social work have become, is on duty always. During the time of study and preparation that duty is the constant application and effort required to obtain the necessary dependability, skill and training required to meet the just demands of those who shall in the future be at one's mercy and under one's care. During one's period of service it is a constant duty to keep up one's standard of efficiency, to guard one's health and strength by right and prudent living, to keep informed of the latest discoveries and best methods for doing one's work, to strengthen one's morale by solid piety and the cultivation of a strong sense of duty, and to exercise one's spirit of self-sacrifice by living for one's work rather than working for one's living, by trying to do the harder things first, and avoiding every form of that vice of shirking which begins with the avoidance of small duties and of little annoyances, but ends in

serious lapses of duty and faults of a grievous kind.

One must of course not become unwisely anxious nor let oneself have vexing scruples about being on duty all the time. Indeed a reflection of this kind should lead not to worry but to action. We have a right and indeed a duty to take reasonable recreation, to give a fair time to exercise and entertainment of body and of mind.

But, where one should begin to be anxious and should firmly draw the line upon one's inclinations is the point where one sees that one is wasting time, doing frivolous and useless things instead of preparing for one's duty, slipping backward instead of going forward with one's professional training, whether in studenthood or in after days. For frivolousness, self-seeking, the pursuit of pleasure for its own sake, these things suit but ill the character of one who is devoted to a profession and has given pledges to the public to render due service in the hour of need. Such a one is always "on duty" and if the responsibilities are heavy and the labor difficult the reward is also great.

For one of the keenest satisfactions and greatest joys in life is the rendering of service and that joy is tenfold intensified and lifted to a heavenly dignity when the service is rendered as to the brethren of Christ, having in mind His saying that whatsoever we do unto the least of these His brethren we do it unto Him.

The Service of Eminence

There is one point which deserves to be brought with emphasis to the attention of all who are engaged in nursing or in social work—to-wit, the service of eminence. When once one has caught the inspiration of this idea one will not weary of trying after more and more increase of personal efficiency in one's calling. The idea is this: Everything else being equal one renders far better service and becomes much more fitted to discharge one's professional duty by becoming eminent in one's sphere of work, than if one rests satisfied with commonplace mediocrity and does not strive after superior achievement. The individual who stands out prominently because of skill, proficiency, dependability, initia-

tive, leadership, the power to bear and rightly use responsibility, that individual has a better chance of service, does more good with less effort, and can accomplish greater things for others than one who rests satisfied with an ordinary place and does not try to get as far forward as possible in the chosen profession.

The Right Humility

At first sight this assertion may seem contrary to the true and solid doctrine of Christian humility. But it is not, by any means. Humility, rightly understood, consists not in being mediocre, nor in deserving the lowest place, but in confessing our own littleness and meanness, giving honor to God for all we accomplish, and wishing to be despised as we deserve. One can be truly humble and still take the highest place in professional achievement. Indeed true humility without self-deception is a constant help to eminence because it enables us to see and acknowledge our faults and encourages us to work honestly with God's help to correct them. False humility, which is often laziness masquerading as humil-

ity, keeps us from action and achievement. True humility spurs us on, making us despise our own weakness but trust in God's help and hurry forward. The most humble persons on earth, Christ our Lord and His Blessed Mother, were also the most eminent. They did perfectly each task before them. Their humility and their eminence both were imitated by the saints. To have the qualities that we have enumerated in the foregoing paragraph will consort very well with a deep and true humility.

Eminence and Serviceableness

And it should be very easy to see that eminence in one's profession, obtained by the exercise of these qualities, means a very great increase in one's power of serving others and, therefore, of pleasing God. It is the eminent person, the one possessed of skill and training, dependability and influence above the ordinary, who is most sought after, whose services are most constantly in demand. It stands to reason that such a one can do more good than another of less eminence in the same profession. The

eagerness of others to obtain one's services are a measure, usually, of the value of those services in themselves. Each degree one goes forward in skill, dependability, learning, makes one just so far more serviceable to all who seek one's professional services thereafter. It is often said in all secular professions that there is plenty of room at the top. It is mediocrity that is crowded with persons who will not take the trouble or have not the talent to go higher. Eminence is roomy and spacious because to get there means effort, sacrifice, earnestness beyond the ordinary.

The Greater Opportunities

When one considers the opportunities for influence that come with

eminence in one's profession it becomes still more clear that those who wish to serve God and lead Christian lives in the professions should become as eminent as they can. One individual who has a special standing and is an authority on a subject will be listened to with more deference and get more following than a thousand who have nothing particular in the way of eminence to lend authority to their re-

marks. What we have said applies as much to positions of authority and influence as to personal skill and training.

Those who are put above others have a natural influence which persons in subordinate positions do not enjoy and while it is right and worthy not to wish for personal distinction and for prominent positions for their own sake, nor even for the individual good they will bring us, still the good we can do in such positions if we are worthy to fill them should be an incentive to us at least to prepare for the attainment of responsible and influential posts. The more our principles are good and our purposes high, the more we wish to help others and to promote the highest ideals, the more we are justified and right in trying to become as eminent as possible in our profession, always repressing the selfish and personal motives for desiring eminence but urging ourselves on by the opportunities for service which are open to us in greater measure the higher we climb.

If you wish quite to convince yourself of the truth of these remarks, ask yourself this question: Suppose a man or woman full of

faith and of fervor, bent on doing all the good possible, but who never gets beyond a very moderate grade of professional eminence. Suppose then another who has the same good will and piety but who reaches by personal merit a real eminence in his profession. Which will have the greater opportunities for good? Which will render the finer services to the cause of God and of his neighbor?

Everyone has not, it is true, equal opportunities for professional eminence. Talents, strength, opportunities vary indefinitely. Yet, in this matter of eminence there are degrees and everyone finds open to him some opportunity for distinguished achievement. One can become eminently successful in a small field as well as in a great. To do all one can, to do it as well as one can, to do it with the purest and highest motive, that is from the pure love of God and of our neighbor for the love of God, this is the formula of eminence. It is this eminence we recommend so earnestly. In this sense and to this degree everyone can render to God and to the neighbor the high service of eminence.

II.

The Nurse in Active Practice

The Nurse in Active Practice

Let us repeat that the nurse or social worker should keep ever in mind the supernatural aspect of her work. To minister to the sick is more than an act of mere philanthropy, more than a work of natural kindness. It is a work of divine charity. Our Lord has placed the sick and the afflicted among His brethren in His own stead and has declared to us that whatever we do even to the least one of them, He will take as done to Him. We should, therefore, see in the sick the person of Christ to Whom we minister and this will add a great consolation to the work and greatly increase our merit in doing it. It was this realization which nerved the Saints to the most astonishing self-sacrifice and unconquerable patience and fidelity in the service of the sick. They performed prodigies of self-forgetting courage and wore themselves out nursing the afflicted in plagues and pestilences, because they saw in each one of them the person of Christ, to Whom they rendered whatever service they gave to His afflicted and suffering brethren.

The Patient

The nurse's first duty is her patient, who is put in her care and depends on her ministrations. What is an illness in the eyes of faith? It is a punishment for sin so far as concerns the whole human race, but in the individual it is a trial and occasion of merit, both to himself and for those who minister to him. The nurse should, therefore, have a very strong faith, seeing in the sick man a brother of Christ, who takes as done to Himself, whatever is done to one of His brethren.

You must recognize in the sick person an object of Christian charity, a soul destined to everlasting happiness, a body in the likeness of the body of Christ, a suffering member of our Savior. Whatever you do for the help and the restoration to health of the body and still more of the soul of your patient you do to Christ. This will be a great motive for patience, fidelity to duty, gentleness, kindness, zeal. Only by the exercise of the highest skill of your profession and the greatest fidelity to duty will you perform properly the service you owe to this representative of Christ, our Lord.

Remember, too, let us repeat again and again, that nursing is one of the corporal works of mercy, especially loved by our Lord. Remember that it was our Blessed Savior's favorite personal exercise of power and mercy to heal the sick, and that most of His miracles were performed for this purpose. But He never healed suffering patients without at the same time endeavoring to cure the immortal soul of all who came to Him for physical healing.

Remember also, that it must have been one of the greatest delights of our Blessed Lady to go out and nurse the sick. Recall the promptness, the joy, the swiftness, the tenderness, with which she went to visit and care for her cousin, St. Elizabeth, so soon as she received from the angel the tidings of her need.

To prepare yourself to do your duty towards your patient you should cultivate in yourself a sterling virtue, a great professional skill, a strong Catholic character and a fervent devotion to your duty.

The Nurse and the Physician

Nursing has come to be admittedly one of the learned professions and

in some diseases skilled nursing is of quite as much importance as the services of a skilled physician. The nurse has, therefore, many and important relations with the physician and should realize and know thoroughly the duties and responsibilities which these relations give rise to, as well as the rules of prudent conduct towards the physician, both in a professional and personal capacity.

The physician is in charge of the sickroom. The chief responsibility for the patient rests upon him. He has a right, therefore, to the reasonable obedience of the nurse and to loyal cooperation in the line of her duties. He is presumed to have knowledge, skill and integrity and has the right to confidence unless he shows himself to be in regard to anyone of these things an unworthy member of his profession. The nurse should, therefore, give the physician the benefit of the doubt, obey his orders unless she knows certainly that they are injurious to the patient, and assist him with all the skill and fidelity she possesses.

One is, of course, free to refuse to work under a physician whom she knows for certain

to be unscrupulous or incompetent, and when, in the course of nursing, circumstances arise that make the nurse certain of the bad faith or bad practice of the physician she is at liberty to remonstrate with him and to refuse to carry out instructions which she knows certainly to be unlawful. Where there is a mere doubt, however, or a question of several ways of doing the same thing or treating the same ailment, the nurse should be guided by the decision of the physician to whose direction she is subject.

In her personal dealings with physicians the Catholic nurse will be guided by her maidenly reserve and that delicate sense of prudence and discretion which her Catholic training will have given her. A very great deal of circumspection and a careful avoidance of undue familiarity or of any levity of conduct, however harmless, which would be unworthy of professional gravity and decorum is constantly necessary to the nurse in the discharge of her duty. While off duty she should, of course, be guided by the same high and careful sense of honor which governs every well-bred Catholic girl.

Here again, the Catholic nurse should always

remember that having entered the ranks of a profession so sacredly instructed with the care of human weakness and sometimes with life itself she must maintain in all her personal relations the very highest standards of principle and responsibility and far from allowing herself any concessions from what is usually expected from the best and most refined of Catholic women she should adopt and adhere to a particularly strict and elevated line of conduct, taking for her model the Blessed Mother of God and trying to imitate her most spotless perfection of thought, word and deed.

To their honor be it said our Catholic nurses are not unworthy children of so blessed a Mother. Despite the trying nature of their occupation and the weariness and strain it places upon them, they never forget the highest ideals of Catholic womanhood. In what one author has called the incredibly intimate relations between nurse and patient and the almost equally close contact between nurse and physician they are a source of constant elevation of thought and a continual inspiration to goodness to all whom they meet, whether within the sickroom or out-

side of it. May the Holy Mother of God abundantly bless their unobtrusive goodness, and may their virtues here be greatly rewarded hereafter!

Administering Baptism

You should be well informed as to the occasions on which you can and ought to administer the sacrament of Baptism. The Chaplain or Director of your Sodality will give you full instructions about this. It is very easy for a nurse to administer Baptism to the dying. A bit of absorbent cotton, saturated in water and passed over the brow of the person to be baptised, while you are saying the words, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost," is sufficient for this holy and most necessary sacrament.

The Last Sacraments

Do not wait too long before suggesting to your patient to receive the Last Sacraments, and offer to call a priest as soon as it becomes prudent to do so. It is

not right to wait until the last moments of the dying person to secure for him the Sacrament of Extreme Unction and the Viaticum. "Do unto others as you wish others to do unto you." You would not wish your last sacraments to be postponed until there was danger of your not receiving them, until you were unconscious when they were administered.

If you observe the golden rule in this regard, and do unto others as you would have them do unto you, then, with your strong, Catholic faith you will be very secure.

When the priest comes, if it is to a private room or a non-Catholic hospital, see that everything is ready for him. Have two lit candles and a crucifix on the table, if possible, and some holy water, together with a clean glass of water to wash his fingers in. Besides obtaining betimes the Last Sacraments for your patients, you should be ready with pious thoughts and prayers to help them in their last moments. Be familiar with the indulgenced prayers of the Church, especially the short ejaculations to be found in the *Raccolta*. Have a small copy of the prayers for the dying so that

you can say them aloud if no one else is here to do it. When your patient is actually dying repeat, so that he or she can hear them, acts of faith, of hope and of the love of God. "Oh my God I love Thee because Thou art so good and I am sorry for all my sins for love of Thee," short ejaculations such as, "Jesus, Mary and Joseph!" "Sweet Heart of Jesus be my love!" "Sweet Heart of Mary be my Salvation!" and similar prayers.

The last moments of life are the most important and decisive ones. You should do all you can to turn the thoughts of the dying to God, to strengthen them against temptations and increase in their hearts the love of God.

The Death-bed of Non-Catholics

When you are present at the death of non-Catholics, do everything you can in a tactful, prudent way to help them. At least you can suggest to them an act of the pure love of God, explaining what it means to love God for His own sake, because He is Goodness Himself, and teach them to say the simple ejaculations, which are in themselves acts of

love and contrition, as, "Oh my God, I believe in Thee, eternal truth. O my God, I hope in Thee, infinite goodness. Oh my God, I love Thee because Thou art so good and I am sorry for all my sins because they have offended Thee." If they are well disposed towards the Catholic faith and wish to be baptised you can baptise them when they are dying. If there is time and they wish to see a priest obtain for them the ministrations of a priest. When children are dying, you can baptise them even without the knowledge or consent of the parents.

The Non-Catholic Patient

For the sake of your non-Catholic patients especially, you ought to be well informed about your religion so as to be able to answer questions and difficulties and to recommend books for reading. You will have a very strong personal influence over your patients, and your professional honor as well as your religious zeal ought to make you want to use it for their good. What better service can you do them, than to tell them something about the true faith, particularly, if this is

to be their last illness and they are very soon to go to God's judgment?

You should also be familiar with at least a few of the books on Catholic doctrine which can be given to patients who inquire and wish to do some reading for themselves about the Church. *The Faith of Our Fathers*, *the Question Box*, *The Catholic Religion*, etc., will be a valuable part of your library. You can buy these books in cheap paper covers at almost any Catholic book-store, and it is well to leave them with your patient and get new copies for yourself.

It is, of course, your own personal example that will have the greatest influence on your patients. If they see that you are a thoroughly consistent and fervent Catholic you will always find it easy to interest them in your religion, and, whenever you think it prudent, to talk to them about the truths of the faith.

The Apostolic Spirit

You will find a thousand ways of practicing the apostolic spirit, if

only you yourself are eager to be an apostle. On the other hand, if you are careless about your opportunities you may let a thousand chances go by for helping souls and never realize your loss. Therefore, stir up in yourself a zeal for souls, consider that the end of every human life is to love God and serve God, that physical evils, such as disease and death are not evils in themselves, but sometimes great spurs to holiness and helps to salvation.

Remember that your ministrations to the sick bring to you a great chance and a great responsibility, the chance of cooperating with our Lord and Savior in the most important work in the world, the saving of souls, the responsibility of being perhaps the only Catholic who will deal with this or that needy soul, the only link he has with the true faith of Christ, the only opportunity given to him to discover the true and saving religion before he goes to judgment. Surely you will do your best then to influence your patients for good, and especially to help them during the critical moments just before their death.

Ministering to the Soul

Man is not a body merely, but a being resulting from the union of body and soul. His soul is his better and more precious part and is immortal. The Catholic nurse or social worker must minister to the body indeed, but also to the soul. Think, therefore, and work and pray for your patient's soul. "Can'st thou not minister to a mind diseased?" says Macbeth, "pluck from the memory a rooted sorrow, and with some sweet oblivious antidote, cleanse the stuffed memory of the perilous stuff which weighs upon the heart?" To bring patience and resignation to the sufferer, to alleviate anxiety and worry in the mind of your patient, to quiet his troubled heart, to bring peace to a sore conscience, these are even greater charities than relieving bodily pain.

If you yourself are full of faith, and of the calmness and resignation to God's will which comes from faith and if you see in bodily suffering only a blessing and a merciful visitation of God, you can easily communicate these sentiments to your patient. There is a holy contagion in all goodness.

Your Last Reward

Do all your work, not for human gratitude or affection, but for the love of God and in expectation of your faithful reward in heaven. If you act so you will find enough human kindness and gratefulness along your path to enable you to persevere in your good work, but if you look for human rewards you will be sure to be disappointed. Keep before you the promise that our Lord has made, to take as done to Himself whatever you do for one of His least brethren. Fix your affections and your hope on Him and try to increase in a pure and right intention to do all things as God wishes, because He wishes and for His love. There is an humble little prayer in rhyme which you may find helpful to repeat as you go about your work. It expresses great holiness:

“Live Jesus live, so live in me,
That all I do be done by Thee
And grant that all I think or say
May be Thy thought and word this day.”

Or repeat that other little saying of the Sodality:

“Mary with her holy Son,
Bless us each and every one.”

And take as your motto, in your work, the book-mark of St. Teresa:

“Let nothing disturb thee,
Nothing affright thee
All things are passing
God never changeth
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone, God sufficeth.”

III.

One's Personal Qualities

**Catholic
Womanliness**

The nurse or social worker should take as her model the Blessed Virgin Mary, and endeavor to reproduce in her own character the traits of Catholic womanliness which shine in the character of the Blessed Mother of God. She should be deeply modest, spotlessly pure and innocent in thought, word and deed. This shining purity is the greatest adornment of Catholic womanhood, and it makes good women among the strongest of all human influences for purity and goodness.

You should try to be one of those Catholic women who have an angelic power to rebuke, by their very presence, anything vile or vulgar, who have no need of protesting or admonishing because their very look and manner are a crushing rebuke to all that is vile, and an encouragement to everything pure and holy. You can achieve this only by earnest prayer, by the spirit of interior mortification, and by practicing some penance in imitation of the Saints.

This penance will take the form of interior self-denial and self-restraint, and of an occasional mortification in taking food. Care

should be taken, however, that this simple penitential practice shall never be allowed to interfere with health, or incapacitate one for duty. After all, the exact performance of one's duty is often penance enough.

The Catholic nurse or social worker should never be satisfied with a mediocre education. She should try to be as excellent in her work as her talents and opportunity allow, she should be habitually studious, seeking always to become better informed on subjects connected with nursing or social work. The faithful observance of all this will constitute a most effective penance, full of merit and profit. She should get the habit of good reading and utilize the many hours while she is on duty, when she has no particular task in hand, but could well be reading some elevating or informing book. She should be well informed not only as to nursing or social work, but as to matters connected with her holy religion. She should keep an active and open mind for current events, preferably by reading some good Catholic review.

If she is in a Catholic hospital she should use the library of the institution where she is

established but should be on her guard against the dubious or dangerous books found in the libraries of secular institutions. She should not trust to the chance of finding good reading matter where she may be staying, but should supply herself beforehand with just what she thinks she ought to read. Desultory reading impairs the mind and hurts the character, systematic and carefully planned reading is a mental recreation and a spiritual joy.

Personal Traits

The Catholic nurse or social worker should likewise cultivate in her character, kindness, sympathy and cheerfulness. She should discipline herself so as to have her words and actions and thoughts always under control. She should repress fretfulness, impulsiveness, curiosity, laziness, disorder, unpunctuality, and should cultivate the contrary virtues. She should give a great deal of thought to rooting out the bad habits she observes in herself and implanting the contrary good ones. In moments of stress and sudden excitement, one usually acts from the habits one has formed

beforehand, because there is no time to think and plan. The nurse in particular should be self-controlled and should cultivate good habits as otherwise she cannot be depended on, just when the most important crisis tries and requires her self-control.

Tact

Those persons are very fortunate who are blessed with an inborn tact. But those who have not by nature this instinctive sense of fitness and this fine considerateness in dealing with others, should all the more attend to its cultivation. Tact is a quality in our dealings with others which may be raised to a very high degree of Christian charity. Indeed, those who have very great charity towards others, even though naturally they are not tactful, acquire a certain supernatural tact and gain, as a gift of grace, this instinct for dealing with others in a tactful way.

One sees this in the case of many saints who, though their natural dispositions were harsh and disagreeable, came little by little to be the most amiable, gentle, tactful and, therefore,

most beloved of men. The nurse or social worker has a special need of tact and gentleness as having so often to deal with ill or distressed persons who are irritable and touchy. A little persuasion, a touch of tactful kindness, will often soften a harsh disposition and persuade an obstinate patient or charge when no amount of insistence could control him.

The Exercise of Considerateness

The nurse or social worker should, therefore, be extremely careful to practice this supernatural tact and considerateness from the motive of the love of God towards all with whom she comes in contact. With one's own associates it will be a means of promoting cooperation, smoothing over the little daily difficulties that arise in all work, avoiding many painful disagreements and outbursts of bad temper, and bringing about that harmony which is a most precious help to effective work anywhere.

With those in one's charge this Christian tactfulness helps to management and control, gives one a good influence that nothing else can

equal, allows one to bring up religious subjects in conversation, and to exert a religious influence pleasantly and unobtrusively and adds immensely to the comfort of one's charge or patient.

Tact like mercy is a quality that blesses him who gives and him who takes. It exercises a no less happy influence on the tactful person himself than on those with whom he deals. One sees the reflection of his own tact in those about him just as he sees the reflection of his own ill-humor and fretfulness in all with whom he comes in contact.

The most effective way of cultivating this Christian tact and considerateness is the practice of interior charity, the endeavor to see in others Christ our Lord and to act towards all as towards His representatives. It is true that a great many persons who have little religious belief and think very seldom of our Lord still contrive to cultivate and exercise a polished tact and considerateness which may well put us believers to the blush. But this natural virtue is a whole universe away from Christian tact and gentleness which has as its motive the love

of God. It is the body of the virtue of tact without its soul. We must make it our effort to equal or surpass the considerateness and courtesy of these people in dealing with others, but to be sure at the same time that our actions have the soul of Christian charity which is the love of God for His own sake and of our neighbor for the love of God.

Prudence

Every good work needs to be seasoned with prudence and discretion, and this is particularly true of the activities of the nurse or social worker. One should, therefore, pray for this excellent virtue and cultivate it with diligence if one wishes to be truly successful and efficient in one's works for the neighbor. In social work particularly a lack of prudence on the part of those who have let their enthusiasm run away with their good judgment, has resulted in a great deal of avoidable prejudice against the very name of social worker. Tales of the thoughtless rashness of some individual who was more energetic than discreet in working along

social lines, have made the hearers believe that the cause of social work itself is somehow open to suspicion since those who engage in it are so wanting in tact and prudence as these stories lead them to conclude.

Charity and considerateness for others are an exceedingly good aid to prudence. Indeed Christian charity is the salt of all endeavor for others. It will safeguard the thoughtless from many imprudences. If we train ourselves in the habitual attitude of treating others as we should ourselves wish to be treated, of considering their feelings and allowing for their preferences and even their prejudices, we shall avoid those crass breaches of considerateness, especially in dealing with the poor and the afflicted which, as we have said, do so much to prejudice them against social workers and are the height of imprudence, not to say of discourtesy and bad taste.

Prudence is common sense applied to one's work and methods. It is sometimes difficult, when one is intensely interested in one's work and impatient of results, to keep within the

bounds of reasonable patience and to go forward prudently and slowly. There is a temptation to leap over obstacles, disregard caution and get forward somehow, even though one has to be rash and run inexcusable risks of failure. In such times of temptation, for they are nothing else, one must keep severely within the confines of right reason and common prudence. To go counter to the dictates of one's common sense is always imprudent.

Prudence and moderation likewise go hand in hand. With oneself and with others one must insistently seek the golden mean. To strain one's health so as to get forward faster with a bit of work is immoderate and it is also imprudent. To force someone forward faster than he is able or willing to go is also likely to offend the dictates of prudence as it does those of moderation. It may be irksome and distasteful to observe the requirements of prudence but it is very necessary for success. On the other hand it will not do to make this fine virtue a cloak for timidity or laziness. These are as imprudent in their way as rashness and over-work.

The Golden Rule

More than other persons the nurse and the social worker have reason to attend with extreme care to that Golden Rule of charity which our Lord gave us when He said: "All things, therefore, whatsoever you would that others should do unto you, do you also unto them." If we achieve the blessed faculty of putting ourselves in the place of others, understanding their difficulties, their sorrows, their sensitiveness and their pain and then doing to them as we should like them to do to us, if positions were exactly reversed, then we shall be exquisitely charitable with the golden charity of Christ.

It is delightfully simple yet a most profound and practical rule for all our dealings with others. Put yourself in the place of your patients, and see what you would like to have done for you if you were in their plight. Do it to them, and you will be fulfilling all charity. If you are a social worker, think to yourself how you would wish to be treated if you were poor, unfortunate, even wretched and degraded and then do likewise to those who come under

your care. If you can acquire the habit of putting yourself in the place of others and trying to see things from their standpoint, both your charity and your efficiency will be immensely increased.

Those who are ill or poor or wretched in any way have not at all lost either their human feelings, or the right to have those feelings respected. On the contrary we should take all the more care to comfort them and not to add to their misery. Sometimes a certain hardness shows itself in the conduct of social workers towards the afflicted, as though these poor people were merely "cases" to be investigated, probed, dissected and written up as useful and instructive instances.

This attitude begets in the poor who are its object, a sullen resentment and fierce anger which deeply injure the cause of social service. Indeed, it is partly because of this hard-heartedness of some workers that the very words "social service" have fallen into disrepute in many quarters. One tells another of the glaring instances of inconsiderateness or tyranny over the poor which come from the neglect of

the golden rule, and so the prejudice and disfavor spread.

Make it your constant effort to avoid any trace of that professional hardness which is the danger of those who have much to do with human need and suffering. You must, of course, acquire a poise and balance which will enable you to see pain without blanching and help the afflicted without repugnance. But, dread to become hard-hearted and inconsiderate. Do to others as you would wish them to do to you under the same circumstances. When you would wish, if you were in their place, to have a word of advice or spiritual encouragement, say one to them. When you would wish consideration yourself, or relief, or to be let alone, or to be aided in any way, do so to the ones under your care. It will be a blessed aid to all your work, a safeguard, a protection from many uncharitablenesses, a constant incentive to charity and goodness to others, to try always to observe the Golden Rule of goodness given to us by our Lord Himself, to do unto others what we should like them under the same circumstances to do unto ourselves. Remember

and practice it always and in all your dealings with your neighbor.

The Strong Virtues

While the Catholic nurse or social worker should carefully attend to the more graceful and tender elements of her character, sympathy, cheerfulness, kindness, tact, affection, she should not neglect the stronger and more manly virtues. It has been well said that in every good man there is a great deal of the woman and in every good woman there is a great deal of the man. Good men need the gentle virtues which are ascribed to women to modify the harshness of their strength, good women need the manly virtues to strengthen and sustain their gentler and more delicate character. Cultivate, therefore, the virtues of strength of character, courage, fortitude under difficulties, resistance to evil. Do not temporize or compromise with what is wrong. Here again some discipline of character will be necessary in the way of self-control and mortification. The best mortification is interior mortification, by which one corrects and controls one's impulses and desires.

On Asserting Ourselves

It is a very splendid thing to see a Catholic nurse or social worker who is at the same time thoroughly pious and faithful to her Catholic duty, and who has besides the fine faculty of asserting herself in a right and proper way. She exerts the proper influence and wields the power for good which her religion gives her to the utmost, because she knows just when to come forward and claim her proper place, when to insist on her rights, and how to secure that due share of prominence to which her gifts and accomplishments entitle her. This may seem to some readers a surprising statement. It is entirely in accord with the right Catholic ideal of humility and self-effacement.

Too many persons understand the teaching of our Lord that we should be meek and humble of heart in a sense that is not encouraging to effort. They think that to assert oneself, to claim one's share of influence and action, is quite against that self-humiliation which is proper to the Christian. But they are in error. Our Lord bade us to be poor in spirit, meek,

humble of heart. But He also bade us to stand up for the right, to let our light shine before men, and to give testimony of the faith that is in us. The two do not conflict. We can assert ourselves in a spirit of Christian meekness and humility. We can let our light shine without taking the credit to our own self, but in order that we may glorify our Father who is in heaven.

We must get on in the world and use our talents, and to do this it is often necessary to put oneself forward, not indeed in the obtrusive and objectionable way which rouses opposition, stirs up discontent in others and makes us rather obtrusive than truly prominent, but in the gentle, proper and yet effective fashion that assures us of an opportunity to use our gifts, gives us the due influence we need to do our work properly, and brings us the chance to let our light shine as God intends and wishes.

The critical point about our asserting ourselves is the motive with which we do it. If we wish our own personal fame and seek honor for ourselves, then of course we

do ourselves a wrong and injustice. But, if we wish to get forward not for our own but for God's glory, then we shall be quite safe in taking the position which our gifts and abilities deserve. Of course, no one should wish to assume a position or to get power or authority which one is not qualified for—to rise, in other words, above one's proper level. But, to push forward with a good motive and into one's proper place is surely both sensible and praiseworthy.

**On Being Up to
Date**

You owe it both to yourself and to those whom you are to minister to and help, to keep up to date and well-informed concerning the things that pertain to your calling. Progress is made in all callings by the constant effort of workers, investigators, discoverers. By informing yourself about new methods, new ideas, new improvements in theory or practice, you gain for yourself and your charges the benefits of much experience and thought of others. To neglect to move forward with the march of invention, discovery and

development in one's line of work is to run the risk of becoming stereotyped in one's methods and conventionalized in one's ideas.

Yet, while one keeps abreast of thought and discovery in one's own department, there are certain important precautions to be taken in sifting out and accepting the new ideas. Not all that is new is good, nor is all that is recent an improvement. To begin with, whatever is in conflict with Catholic teaching and principle is to be avoided and rejected at once. It will surely prove in the long run to be false and mischievous, because truth cannot be in conflict with truth, and whatever is at odds with the Faith is false and cannot endure. We have thus one standard by which we can judge new developments in our profession. It will save us from many delusions which those who lack the faith cannot detect until after many years, and perhaps, much sad experience.

It is well to be a bit cautious in receiving sudden and revolutionary changes in ideas and methods, even when they are not in conflict with Catholic teaching. A craving for novelty makes men advance extreme opinions, and these

have sometimes a very solid core of truth. But, it needs discretion to discount new ideas and discern what is solid and true and what is extreme and mistaken in them. Sound thought and discovery usually advance by gradual and careful steps and hence very sudden and startling changes are to be suspected.

There is an old quatrain by Pope which quite neatly, if formally, expresses what should be our attitude toward ideas and methods as well as words and fashions:

“With words as fashions the same rule should
hold,

Alike fantastic if too new or old.

Be not the first by whom the new are tried,
Nor yet the last to lay the old aside.”

Yet, withal we should not allow ourselves to get out of touch with new ideas, new ways of doing things. It is one thing to keep abreast of the times, another thing to be carried away with every novelty, one thing to keep informed about new developments in one's calling, another to be eager to embrace whatever is recent merely because it is new.

The nurse or social worker should also be

ready and anxious to give to others the benefit of whatever discoveries, adaptations or better methods she hits upon or originates in the course of her work. Contributions to professional periodicals, an active participation in the work and discussion of societies, correspondence and communication of ideas and methods between individuals, Sodalities for nurses and social workers, all will help to keep up to the times yourself and generously to help others forward in skill and knowledge of their profession.

Loyalty

Loyalty is the virtue of consistent and persevering fidelity to the persons, causes and institutions to whom we have given our allegiance or pledged our service. It shows itself in our words, our thoughts, our deeds. To speak well of those to whom we owe our loyalty, to think well of them, to give them the honest service which is their due and even to offer something more than the covenanted duty to which we are bound—this is that precious and noble thing called loyalty. Needless to say it is a

virtue of especial importance to the nurse and the social worker.

Our first loyalty is to God, and nothing which is inconsistent with His law and service can be tolerated in the loyal heart. We must be ready to serve and suffer for His sake, to obey His commandments and the voice of conscience which tells us of His will, even at the greatest personal risk or pain or sacrifice. Christ is our Captain and leader. To Him we have sworn allegiance in our baptismal vows, renewed many times with deliberate and conscious loyalty. To Him, therefore, first of all we say in every act and word and thought, borrowing the noble words of old Adam in "As You Like It:"

"Master, go on, and I will follow thee
To the last gasp, with truth and loyalty."

Loyalty to God includes and requires loyalty to His Church, a great desire and firm intention to live up to the spirit of the Church, the Bride of Christ, to defend her doctrine; spread her holy influence, and by one's personal example no less than in words to show forth her efficacy to ennoble and lift up the heart of man. This loyalty will extend to those in charge of Cath-

olic interests, to the hierarchy, the clergy, the religious Sisterhoods, making one preserve in thought, word, deed, an attitude of loyal fidelity towards all who represent Christ's interests, not because of their human qualities merely, or personal deserts, but because they stand in place of Him to Whom is due our first and purest loyalty and service.

For God's love and in pursuance of His wishes you also owe loyalty to others, to the school in which you have received your training, whether elementary or professional. You owe loyalty to your patients, which you will show by making every effort to be competent, dutiful, diligent, always doing your best for the interests of those in your care. You owe loyalty to the physician or to those who are your superiors by seconding their efforts and obeying their instructions. Finally you owe loyalty to your friends and to those who have benefited and helped you. A fine sense of gratitude is the nurse and mother of loyalty.

All other loyalties, however, have their limits and are to be regulated and governed by one's loyalty to God. Where there is question of con-

science or principle all other allegiances yield to the fealty we owe to Christ and His law. It is grave disloyalty to allow oneself to be persuaded to transgress the dictates of conscience out of attachment to any creature. Therefore, to cooperate in a wrong action for the sake either of patient or physician is grievously disloyal to God. So also is it disloyal to neglect one's religious duties for any other sake whatsoever, to do what one knows to be wrong for the love of another or for one's own temporal interests, to depart from the line of our duty to God because of either pleasure, profit or human esteem. Loyalty is fidelity to duty, loyalty is faithfulness to conscience, is steadfastness in meeting one's obligations, is constancy in doing what is right. If we are thus loyal to God and to man we shall do our most difficult work well and right cheerfully. A loyal heart will carry us fast and far on the way of worthy service both to man and to God.

**Using One's
Leisure**

Even very busy persons and those whose occupations are of a constant

and engrossing kind, have leisure moments if only they possess the keenness and address to recognize and use them. There are times when your work becomes less insistent in its demands or at least when prudence itself counsels a change of occupation. To vary your work is often the most effective way of refreshing your faculties. So that even the busiest nurse or social worker has moments or hours to use—if only he or she will use them.

Nurses in particular, whose work often requires them to wait attendance on a patient during the weary night hours, or in the daytime when nothing is required but watchfulness and readiness in case of need, have frequently whole stretches of time at their disposal during which they cannot indeed do anything that would distract them from their vigilance but may and should take up something useful which will aid them to pass the often weary time. It is very wise to be prepared beforehand and to teach oneself how to use these periods to one's own profit and to that of other people.

Reading is often an excellent recourse. Have by you some few good books of your own that

you really wish to read and which will profit your mind and your soul. Do not depend on the stuff that you can pick up at haphazard. Plan your reading a little while ahead and follow some definite line. If all the time, the odd moments even, which you have spent in carelessly turning over the pages of some worthless periodical that you "just happened to pick up" had been used in sound, interesting, profitable reading, how much better read, better informed you now would be.

Prayer and meditation are likewise excellent means of utilizing one's occasional spare moments. Instead of remaining idle, even when you are tired and jaded, take up your rosary and as you say the decades dwell lovingly at each one on some mystery of the life of our Lord and of His blessed Mother. Or recall the words of some well-loved prayer and repeat them over, pausing a long while after every phrase to drink deep of the thought and devotion it contains and to set your heart aflame with the love, petition, adoration, thanksgiving, reparation, which it expresses. Or, let your restless imagination repose a while on some scene from the life of

our Lord or of the saints, until your heart begins to speak of its own accord and ask favors through their intercession. To use one's spare time in this way is to save it for eternity.

An Arduous Profession

Never forget that you have embraced an arduous and noble profession. You are not a hired servant, but deserve a place among those who are set apart in honor and dignity because they have devoted their lives to service. You have special training and grave responsibility, "Noblesse oblige," nobility imposes obligations. Besides, you are a Catholic; hence, every one should be able to recognize without being told that you have a singularly high moral standard, a very lofty conception of your duty, that you may be trusted and relied on even in trying crises and severe temptations.

Co-operation

You should be full of the spirit of cooperation with all that is good and noble. Cooperate especially with Catholic activities and enter-

prises, but also be ready to help any good cause which is entirely in accord with Catholic principle and which makes for righteousness and justice.

Alertness

Learn to be watchful, vigilant, attentive.

Avoid a routine habit of mind. Keep trying to discover better ways of doing things, more efficient methods. Look out constantly for improvements and good ideas. Be glad of sincere criticism. Some of the frankest and most helpful criticisms you will get may come from some reproach spoken in anger, or from a biting remark flung at you by one whom you have irritated. Welcome good suggestions from whatever source. Try to learn from every experience, whether it is pleasing or painful.

Friendliness

Always keep in mind the exhortation of St.

Teresa, that we should try to make friends with every one about us. She also suggests the means, namely, to think very little of ourselves and very much of others. Many earnest and

otherwise efficient people lose a great deal of effectiveness because they have not learned the art of being friendly. The way to make friends is to be a friend. Kindness begets kindness. The faculty of conciliating others is of immense importance and help to a nurse or social worker. It should be your motto to bring peace wherever you can, to restore peace wherever it has been broken, to leave peace after you.

On Keeping Well

Your bodily health, let us repeat, is of very much more importance than you may think. To be fit, in good condition, with good nerves and a strong body is immensely important in your calling. How many mistakes, discouragements, even scruples and spiritual ills come from neglect of the law of health. So take enough exercise, get fresh air, have an occasional change of occupation, new thoughts. They are essential for your health, and, therefore, a part of your duty. You should be fresh, vigorous, calm, poised. If you are tired, jaded, fretful, impatient, the victim of worn-out nerves, your patient will suffer and others also.

You owe it to yourself and others to keep well and to make the little sacrifices and go to the necessary exertion to get exercise and fresh air, and relaxation. There is virtue in the golden mean. Do not be too fretful about your health, but do not unduly neglect it. It is quite easy to keep, but hard to recover.

IV.

Your Inner Self

The Soul of Actions

Every action that one performs has, so to speak, a body and a soul. The body of the action is its exterior seeming. Its soul is its interior intention and motive. It is not the body of our actions but the soul of them which gains merit before God. God looks not at the gift of the lover but at the love of the giver. Even the slightest action performed for His love is immensely meritorious in His sight. On the other hand, the most astonishing achievements and the most self-forgetful heroism are nothing in His eyes unless they are done for Him and for His holy love.

Always remember, therefore, in any work that you do for your neighbor, to keep burning brightly in your heart the flame of divine love and often to offer up your thoughts, words and actions to God, reminding yourself again and again during the day to do them all for the motive of love of Him. In this way everything you do will become greatly meritorious. But, if you become wrapped up in your work itself and act merely from natural interest and enthusiasm you will be in danger of losing a great

deal of merit and of wasting, so far as heavenly merit is concerned, a very great deal of time.

The Three Lines of Effort

The deliberate and constant effort of the Catholic nurse and social worker should be to advance in personal perfection; that is to say, to become more and more all that they should be and that God expects them to be. This continual endeavor to be more perfect and to live more nearly according to the ideal of God for us will take three principal lines.

First, there will be the effort for personal holiness. Next, there will be the constant endeavor for the help of our neighbors. Last, there will be the constant striving to defend the Church of Christ and to spread its holy doctrines with all our power and at every opportunity. In these three divisions of endeavor are contained all the duty of the Christian. They are the fulfilment of the two great laws of the love of God and the love of the neighbor. By working for our own personal holiness and

the spread and defense of the Church of Christ, we fulfill the commandment of the love of God. By working for the help of others we fulfill the commandment of the love of our neighbor.

Personal Holiness

Our endeavor after personal holiness may be summed up in one phrase: To be an exemplary Catholic. In the Catholic Church are to be found all the helps and guidance which God wishes us to have for our personal sanctification. The Holy Mass, the sacraments of confession and communion, good reading, the sacramentals, the beautiful ceremonies of the Church, the constant presence on our altars of Christ Himself our Savior under the appearance of food, the wise advice of confessors and directors, the good example of our fellow Catholics, the authorized and approved prayers of the Church, religious books, Sodalties and other societies for the laity, all these things are powerful aids to goodness. If we use them rightly and perseveringly we cannot fail to become holy.

All Catholics, therefore, who are following the way of life of a nurse or social worker should examine themselves very carefully and frankly as to the real and effective use that they are making of these things. Ask yourself whether you are sincerely and earnestly employing these powerful means of sanctification in the way which God intends and with the perseverance, self-sacrifice and fidelity which common sense advises.

It is quite true that a nurse or social worker is likely to be very much occupied with very many important and insistent things which tend to keep one away from the sacraments, to prevent one from going often to Mass and in general rather to discourage one from many exercises of devotion. But, the simple truth is that our religious duties are more important and more necessary than any other occupation whatsoever and it is worth while to make any sacrifice, providing it does not involve a breach of duty, for the sake of attending to the sanctification of one's own soul.

A great many persons are so busy nowadays that they really regret the time they have to

give to sleep and food and exercise, yet it would be a very silly individual who would try to save time by not eating nor sleeping or even by not taking exercise when it is needed. In much the same way a person acts most foolishly who tries to save time by neglecting these exercises of holiness. No matter how busy you are, you simply must take time to perform them at least to a reasonable degree, otherwise you will act in as silly a way as the person who refuses to eat because he is too busy. It is much safer to starve one's body than to starve one's soul.

Frequent Communion

Of all the means of securing personal holiness one of the most effective and speedy is the very frequent reception of the Blessed Sacrament. Those especially who lead a very active and distracted life should go as often as they can (which will probably be much oftener than they think they can) to Holy Communion. If you are one of those who are firmly persuaded that on account of the immensely exacting character of your duty and because it is so very difficult for you to get

time, you cannot possibly go to Holy Communion more than once a month, then make up your mind to go at least once a week. If it is now your firm persuasion that you cannot possibly go to communion more than once or twice a week, then make up your mind to go every day. Our poor human nature is so apt to make excuses that we must always discount its objections and make it do a little more than it wants to. Unless you are willing to make sacrifices and to go to a great deal of trouble for holy things, you will never get very far ahead in personal goodness.

With frequent communion goes of course the frequent attendance at Holy Mass. Indeed, even though you cannot manage to go daily to Holy Communion, you should by all means try to get to Mass every day. How could you possibly spend a half hour better, or more effectually bring down on your whole day the blessing of God than by offering up with Christ on Calvary the infinite sacrifice, truly renewed though in an unbloody manner in every sacrifice of the Mass! The crusade of the Knights and Ladies of the Blessed Sacrament will help

you to go more often to Holy Communion. (Send to THE QUEEN'S WORK for a leaflet of the crusade.)

Not Worthy?

You may be inclined to keep away from frequent and daily communion by the thought that you are not worthy of so great a favor. But, this is not the question. Who would dare assert that he is positively deserving of receiving the sacred Body of our Lord even once a year, much less once every day? But, the question is, how often is it *good* for me to go? How often does our Lord wish me to go? How often shall I wish to have gone when I shall come to die and when all my opportunities for Holy Communion are gone forever?

Our late Holy Father Pius X, has settled for us the question, How often does our Lord, the Church, our Holy Father the Pope, wish us to go to communion? In his famous letter on this subject to the faithful of the whole world, he says that it is their wish that all Catholics who can do so should go often and, if possible, every day to Holy Communion. This is, of course,

not a command but an invitation. Yet, it fixes forever the desire of our Lord and of the Church.

In the same letter the Pope declares what dispositions are necessary on our part for frequent and daily communion. He says that all that is required is that one be in the state of grace, that is free from mortal sin, and that one approach the holy table not out of mere vanity or routine but with a sincere wish to please God and to help his own soul. Under these simple conditions all are invited to go frequently and, if possible, every day to holy communion.

Our Lord chose, as the Holy Father says, bread for the material of this sacrament, to indicate to us that as bread is the common and daily nourishment of our bodies, so His Body is to be the daily nourishment of our souls. He bids us to pray each day "give us this day our super-substantial bread," by which the Fathers of the Church understood the Blessed Sacrament.

Surely these reflections should enable us to put aside our vain fears and wrong notions con-

cerning frequent and daily communion and prepare ourselves to carry out, as far as we can, the wishes of the Church. We should not be quite satisfied with ourselves in this regard until we have come to do what the Heart of Jesus so much desires, receive Him daily in the most blessed Sacrament of His love.

One's Reading

Busy people, every minute of whose day is taken up in one way or another, are very likely to dispense themselves from any methodical good reading. They glance through the paper hurriedly perhaps, and read such bits of print as chance to come their way during the day, but to put aside a certain time each day for good reading is, they think, beyond their power. It would be well for such good folk to consider what would happen to their body if they treated it as they do their mind. The mind like the body grows upon and becomes like to what it is nourished with. Light reading makes a light mind, worldly reading makes a worldly mind. A mind which is fed with nothing but trivial

thoughts becomes trivial. A mind fed from time to time with holy and serious reflections becomes strong and pious. Sick persons have sometimes fanciful appetites and crave for things which would not nourish them at all, but might more probably kill them. So, also, our foolish minds will be craving for novelties and amusements in the way of reading which are not only not good for them but which may lead to spiritual death. Like good nurses of our own mind we should put it upon a course of diet, refusing it the indigestible and dangerous food it craves and giving it some systematic good reading which will nourish it and make it strong with the eternal truths. But be sure to choose for your reading books which are both solid and wholesome and suited to your tastes. Not all pious books are solid, not all are fitted to every disposition. Choose prudently. There are so many good Catholic books nowadays in every department of literature. Become familiar with these and feed your mind upon them. They will make you so much more noble, self-disciplined, wise and sincere.

The Examen of Conscience

Another singularly effective aid to personal goodness is what is called the examination of conscience. It consists in recollecting ourselves three times a day, in the morning on rising, at noon, and before falling asleep at night, asking ourselves how we stand with God, what we have done to please Him, wherein we have offended Him, and making resolutions for the ensuing half day. We may First, thank God for His gifts; Second, ask His grace to know how we have served Him; Third, run briefly over the actions of the preceding half-day; Fourth, make an act of contrition and a resolve to serve Him more faithfully in the future and then; Fifth, beg His grace to carry out our good resolution.

All this will not require more than a few moments at each of these three times of the day. But, if we keep up this practice faithfully, it will prove for us a means of great increase in holiness. This process is called the general examen of conscience. One may remember the different acts suggested by counting them on the fingers of one hand.

The Particular Examen

The particular examen, as it is called, consists in selecting some special fault to be corrected or some special virtue to be implanted in our soul. It is usually more practical to choose a virtue to be practiced than to take a fault to be corrected. Still, when there are glaring exterior faults in our conduct we should begin by eradicating those. To practice this particular examen, when we rise in the morning, we swiftly look forward over the half-day to come and resolve that until noon, when we are to make our next examen, we will try particularly hard to avoid that fault or practice that virtue, resolving on a certain number of acts during the morning.

At noon, when we make our general examen, we count up the times during the morning when we have remembered our good resolution and tried to carry it out. Then we make a new resolution and glance forward over the coming afternoon to see when we shall have occasion to practice the virtue or avoid the fault, determining within ourselves that we will improve our record of the morning.

Finally, at night before falling asleep, when we make once more our general examen, we review the day's work for our particular examen and make a new resolution for the morrow. It helps very much to have a little book and to note down in it at noon and at night the precise number of times that we have kept our good resolution and conquered the fault or practiced the virtue during the preceding half-day.

By comparing this record from day to day and from week to week we can see our progress. This practice of the general and particular examen is one of the most powerful means ever devised to root out a fault or to implant a virtue. It is most earnestly recommended by St. Ignatius in his *Spiritual Exercises*, and, curiously enough, almost the identical plan is set down by Benjamin Franklin in his autobiography, even to the device of having a little book with a space ruled off for every day.

Needless to say it is a chief purpose of this particular examen of conscience to conquer our defects and sins. Yet, the practice of a virtue is often the most effective way of eliminating its contrary defect. Our human nature is more

encouraged and inclined to effort when it is engaged in some positive and forward action than when it is merely trying to supply a defect. For this reason it is often more advisable to take up the practice of a virtue than to fix one's attention on the correction of a fault. Thus, for example, if one is prone to anger, one may take up the deliberate cultivation of patience and meekness and resolve to see how often one can bear provocation and injuries patiently and can resist becoming angry even under vexatious circumstances. If one's predominant fault is selfishness one can begin to cultivate the virtue of unselfish planning and action, trying each day as often as possible to perform acts of thoughtful kindness. If one wishes to root out laziness and sloth, one may take up the practice of beginning promptly and with energy the performance of whatever duty one finds before him. If you discover that pride is your chief fault, begin the deliberate practice of accepting humiliations thankfully and patiently, and in this way you will most effectively overcome your pride. Everyone has a predominant passion, some defect which is the root of most of

one's shortcomings. Find this out and then attack it and diminish it by means of the particular examen.

Perfect Contrition

For one's own sake and for the sake of those who come under one's influence, it is a precious piece of knowledge clearly to understand the nature of perfect love of God and of perfect contrition. Perfect contrition is sorrow for our sins from the motive of the perfect love of God. This perfect love is the love of God for His own sake, because He is in Himself so lovable, because God is infinitely amiable and deserves in Himself to be loved with all our heart. We may love God as a slave loves his master, out of a motive of fear and to escape punishment. We may love Him as a servant loves his employer, for the sake of the wages and food he receives. Finally, we may love Him as a devoted and unselfish child loves a dear father not because of the gifts which the father gives, though he is thankful for these also, but for the father's own sake because he is worthy of being loved.

This last sort of love, a filial devotion, the love of a child for a dear father because the father in himself is so amiable and worthy to be loved, makes us understand the nature of the pure love of God. When we love God perfectly we love Him not for His gifts but for Himself. We say to Him with all sincerity, "Oh my God I love You because You are so good in Yourself, I love You for Your own sake because You are infinitely deserving of being loved!" When we say this and mean it with all our heart we make an act of the pure love of God,, and when we add, "And for this love of You, O, my God, I am sorry for all my sins because they have offended You," we make an act of pure contrition.

Indeed an act of the perfect love of God includes in itself an act of perfect contrition because we cannot honestly love God with all our hearts for His own sake without at the same time being sorry for our sins which are acts of enmity against God and most offensive to Him.

The Noblest Act

Such an act of the perfect love of God is one

of the most noble, most effective and salutary that can be performed by us. It takes the place of Baptism if Baptism cannot be received because it is Baptism of desire and anyone who makes such an act of perfect love becomes at once a member of the soul of the Church and possesses sanctifying grace, is truly a child of God and an heir of heaven. Such a one is also forgiven the guilt of mortal sin.

Our venial sins also are forgiven for which we are truly sorry. Therefore, this act of perfect love has been called the golden key to heaven. From any place in the world, from any depths of ignorance or sin, from any danger of eternal loss one single act of the perfect love of God will lift a soul at once to the threshold of heaven. How precious this knowledge is to those who, like the nurse or social worker, have so often to deal with souls in imminent danger and without instruction in religious things! Teach them swiftly to make an act of perfect love of God. Remind them how good God is in Himself, how worthy of their love. Encourage them to elicit an act of the perfect love of God by saying with all their hearts, "O my

God I love You because You are so good in Yourself and infinitely worthy of my love and I am sorry for my sins because they have offended You!" This is a most precious service which you can give to your non-Catholic as well as your Catholic charges.

Remember it especially at the bedside of those who are dying. It may be the means of snatching many a soul from the power of the evil one, and bringing it suddenly and safely to the glory of God's heaven.

**Devotion to
The Blessed
Sacrament**

Besides frequent communion which, as we have said, cannot be too earnestly recommended, every Catholic nurse or social worker should have a very strong, deep personal devotion to our Lord in the Blessed Sacrament. The world nowadays presents an amazing spectacle. On the one hand there is weak, suffering humanity, with all its wounds of body and mind, crowded into great cities and spread through country places, pitifully in need of consolation and of healing, of strength to overcome its tempta-

tions and of patience to bear its manifold sorrows.

Scattered about in cities and in the country places, in the midst of these needy, suffering and bewildered people, are the churches in which dwells our Lord under the veil of the Blessed Sacrament. He, the Healer and Friend of mankind, the Savior, the Comforter, the Binder-Up of the wounds of humanity, the Guide and Teacher of its ignorance, the Physician of its sicknesses, the Redeemer of its fall, waits, with unspeakable longing, with both His wounded hands filled with gifts, waits until we who know Him and love Him shall bring to His feet the suffering and the distressed, the ignorant and the sinful to be comforted, consoled, taught, forgiven.

But, His ministrations are to be carried on by the hands of men. He no longer walks visibly through the multitudes as in days gone by, but He sends His followers, those who believe in Him and love Him, to tell others of His truth and mercy and bring them to be healed by Him.

The Catholic nurse or social worker deals

most intimately with the suffering, the needy, the sorrowful, with those who of all others most require the gentle and saving ministrations of their Redeemer. How deep a devotion then should every Catholic nurse or social worker cultivate for that Blessed Sacrament which is Christ Himself under the appearance of bread, waiting, truly present in so many tabernacles, to be the Friend and Healer of souls!

A Necessary Devotion

Without this great devotion to the Blessed Sacrament, how can any Catholic nurse or social worker fulfil the holiest and the best part of life? How can such a one attain the most exquisite achievement of these callings, which is to lead the afflicted and those in necessity to the One who can best help and comfort them? But with a deep, sincere, personal and realizing devotion to our Eucharistic Lord any Catholic nurse or social worker can find a thousand opportunities for leading souls to Christ.

Such a one will remember, just at the precise moment when it will be effective, to make a

heartfelt, moving appeal to the sinner to receive the sacraments, will speak with surprising eloquence which comes straight from the heart of our Lord and of holy things, will be able, in a word, to bring others to our Blessed Saviour because she herself knows Him so well, loves Him so ardently and is so familiar with all the ways that lead to Him.

Never forget, therefore, when you are passing by a church or chapel where the Blessed Sacrament is kept, to stop in if you can and say a few words of adoring love, gratitude and earnest petition to the Heart of Christ, consumed with love in the Blessed Sacrament. If you cannot possibly delay for a visit, at least reverence the Blessed Sacrament in your heart, as you pass its dwelling, make an act of spiritual communion which is a sincere desire to receive communion if it were possible, together with an act of love of God for His own sake, and renew your Morning Offering.

One may make also spiritual visits to the Blessed Sacrament. From whatever place, in the midst of your usual occupations, you may always think of that Lord who awaits your love

and your homage in the stillness of so many tabernacles. Send your heart to make a spiritual visit to Him, if your bodily presence is required elsewhere and you cannot go to a church or chapel at that moment. Our Lord waits perpetually in the tenderness of His love to receive your love and gratitude, your affectionate remembrance. He watches over you always,—how constantly should you endeavor to remember His great and exceeding kindness in dwelling with you thus in the Blessed Eucharist.

One may be so constantly occupied that it becomes exceedingly difficult to pay as many visits as one would like to the churches where our Lord abides. But who is so busy as not to be able often during the day to remember that adorable Presence, to send a loving thought to visit Him, to pay in spirit that adoring gratitude which we should like to pay in person, but cannot.

Spiritual visits to the Blessed Sacrament, like spiritual communions, are a great pleasure and consolation to our Lord, because He takes in some sort the will for the deed, and wishes

us to receive Him often in spirit and come often to visit Him by our love, gratefulness and adoration, even though we are unable because of our other services to Him, in His needy brethren, to come bodily to where He dwells among us.

Surely no one can plead any good excuse for omitting this simple act of worship and devotion. Then, when you have time, go to Benediction, attend the Forty Hours. Practice the great crusade in honor of our Eucharistic Lord which is called the Knights and Ladies of the Blessed Sacrament.

V.

The Sodality and Service

Membership in the Sodality

The Catholic nurse or social worker will find many means of increasing in personal holiness summed up and secured by membership in a well-conducted and fervent Sodality of the Blessed Virgin. Such a Sodality encourages its members to frequent communion, helps them to practice spiritual reading, instructs them concerning the various devotions and practices of piety suitable to their state of life, induces them to help their neighbor and to defend and spread the Faith, and above all, makes them more and more devoted to the Blessed Sacrament and consecrates them most intimately to the service of the holy Mother of God.

By all means, therefore, attach yourself to the Sodality wherever you may be living. If it is well organized and fervent it will be to you a great occasion of merit and of spiritual profit. If it is not so flourishing or well managed as it should be, at least you may be able by your own efforts to help it to become more effective in its work for its members and for others.

In any event you should always join the So-

dality and become a faithful and fervent member as you can. Study the rules carefully. Try to realize and to carry out in your life the entire personal dedication and consecration of yourself and of all you are and have to the service of the Blessed Mother of God, which entrance into the Sodality should spell for you. Model your life after the example of the Virgin Mother. In this way you will prepare yourself to do your work in that Christian spirit of charity and devotion which will entitle you to hear from our Blessed Lord on the day of Judgment those wonderful and most joyful words: "Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world, because I was hungry and you gave me to eat, thirsty and you gave me to drink, naked and you clothed me. I was sick and imprisoned and you visited me."

**The Reason for
Nurses' Sodalities**

The chaplains of training schools for nurses, the Sisters who are in charge, and the graduate nurses themselves have often remarked on the need of some organization

which will at the same time keep the nurses together in a religious association and foster the supernatural spirit in their work, provide for some mutual helpfulness among the graduate nurses and keep the graduates of the training schools in touch with their alma mater. The organization known as the Sodality of the Blessed Virgin is a providential means for effectively promoting all these desirable things under the patronage of the Holy Mother of God.

There is, in many places, a very incomplete understanding of the true scope and purpose of the Sodality. This purpose is authoritatively given in the rules of the Sodality, which declare that it is an association for promoting a practical and active devotion to the Blessed Virgin, for associating its members together in a true spirit of active charity towards one another, and setting them to work for personal holiness, the help of their neighbor in all the spiritual and corporal works of mercy suited to their state, and the defense of the Church against the attacks of her enemies.

The Sodality is thus an epitome of the fervent

Christian life, and its organization is so flexible and adaptable that it can be made to suit the need of any class of persons. For this reason there has sprung up in Europe, and to some extent in this country, the custom of establishing Sodalities for special classes of persons. Thus, Sodalities for physicians, for lawyers, for nurses, for teachers, professional students, and other special classes of workers, have proven especially practical in meeting their particular needs.

Sodality Organization

The organization of a Sodality to accomplish its work of personal holiness, the help of the neighbor, and the defense of the Church is effected through what are called "Sections" or groups of the members, each group taking care of some particular activity of the Sodality and having its own president, secretary, and if necessary, a treasurer, to systematize its special activity. Thus, for example, the following activities can be set on foot, one after another and as circumstances allow:

1. A well-selected library, with reference works, especially selected with a view to the needs of nurses, books for spiritual reading on Catholic apologetics and doctrine, some Catholic fiction, and books on the ethics and history of nursing, etc.

2. Courses of lectures, by the Chaplain, the nurse-graduates, the doctors and the Sister in charge of the Sodality, on subjects connected with the nursing profession, its history, ethics, and practice. These may be open to all nurses, even non-Catholics.

3. Social meetings, which may take place in the nurses' home or other convenient place and may include music, readings, etc. A chief feature, however, must be the opportunity given both student and graduate nurses to talk together, discuss mutual problems, and become better acquainted.

4. A Mission Section which may be called the Self-Denial Section, to encourage and systematize the making of acts of self-denial in regard to unnecessary spending, and the sending of money thus saved to The Self-Denial

Fund, (care of THE QUEEN'S WORK, St. Louis, Mo.,) to be forwarded to the needy missions.

5. A Sewing Section which may make clothing for the poor, dresses for the children in the mission orphanages, vestments for churches, etc. The bits of old linen to be had in hospitals make excellent material for the making of ablution towels, and even amices and purificators for poor churches. Old vestments may be made over, etc.

6. A membership section to look up the Catholic nurses who are not already members of the Sodality and to get them to join, and encourage faithful attendance at meetings and communions.

7. A section for the Crusade of the Knights and Ladies of the Blessed Sacrament to promote the crusade for frequent, at least, weekly communion and for the honor of the holy Eucharist. Full details of this crusade will be found on the leaflets of the Knights and Ladies of the Blessed Sacrament (which may be procured from the office of THE QUEEN'S WORK).

8. A Benefit Fund, in case this is found to be needed. This fund is formed by small

weekly or monthly contributions of the nurse Sodalists and each receives a fixed benefit on some specified occasion, such as marriage or the entrance into religion, sickness, etc.

9. A Loan Fund, which is likewise established by small monthly contributions, each Sodalist being given a receipt for the amount contributed. These sums are then loaned to the nurse Sodalists to tide them over periods of need, a note being given by the borrower and the sum being repaid with interest when due. The fund will thus sustain and increase itself and, if carefully managed, may sometimes be of great assistance both to the students and to the graduate nurses in tiding over a time of sickness or meeting some special demand on their purse.

10. A Catholic Book Section which purchases for its members at wholesale prices selected Catholic books in portable and compact editions so that each Sodalist may secure a serviceable travelling library for personal use and to lend or read to the sick. Publishers will give special rates if the books are bought in quantities.

11. An Employment Section, which will keep a list of available Catholic nurses and to which Catholics may apply to engage them.

12. A Section for Sociability and Friendliness, which will get in touch with visiting Sodalists, invite non-members to meetings and arrange for entertainments and get-together meetings for nurses.

13. A Poor Aid Section to encourage the donation of money and old clothing to the poor, the giving of personal service to the sick poor when off duty, the instruction of poor mothers in the way of caring for their children, home hygiene, diet, cooking, home nursing, etc., etc.

14. A Section in Catholic Apologetics, to promote among its members the study of Catholic Apologetics, Church History, the answers to common difficulties about the Faith, the method of simple instruction in the Faith, so that each graduate and student nurse may be trained and prepared to teach to her patients who wish instruction and to other inquirers as well the essentials of the Catholic religion.

15. A Section in the Ethics of Nursing to

study and discuss problems and principles connected with the duties of the nurse and the experiences which may come to her in the course of her service, the ethical aspects of the nurse's work, and similar topics.

16. A Section for Post-graduate Study, for the graduate nurses, to guide and encourage them in the systematic continuance of their professional studies and in the pursuit of professional eminence. This may be done by courses of reading, conferences and the preparation of papers on professional subjects, etc.

17. A Section for Spiritual Reading, another for Daily Mass, one for a quarter hour of mental prayer daily, for weekly or monthly days of recollection, for having masses said weekly for members of the Section, etc., etc.

A National System When these Sodalities are established in the various training schools for nurses, and in Catholic hospitals generally, they will form a continuous system throughout the country, so that their members may be transferred from

one branch to another when they travel from city to city.

A membership card is to be issued to each graduate nurse as she leaves the institution, and she is to keep in touch with the training school by writing in at least four times a year and sending in the signed act of consecration. On presentation of these membership cards at any center where there is a Sodality for nurses the members will welcome the newcomer and she will be given the full privileges of the local Sodality.

Every month, about a week before the Sodality communion, the secretary of every Nurses' Sodality should send a post-card to every graduate nurse member who is absent from the center, reminding her of the date of the Sodality's monthly communion and asking her to receive communion on that day, wherever she may be, or as near before or after that day as possible. In this way the absent Sodalists can join in spirit with the body of the Sodality and will be reminded periodically of the Sodality and of their holy duties as Sodalists.

A national directory is to be prepared, giving

the location of all Sodalities for nurses. There should be a special committee in each city, composed of graduate Sodality nurses, to welcome newcomers and introduce them to some of the Sodality nurses of the city. This intercommunication of the Sodalities will naturally result in great good, both in the way of sociability and of promoting the religious spirit. The regular meetings of the Sodality will be once a week, at the most convenient time, and all nurses who are free to do so will be encouraged to attend. The devotions should be interesting and not too long.

Some Further Suggestions

The lectures, conferences, and other exercises of the Sodality can

be participated in by all the nurses of the city who can get away from their professional work at the time. Information can be gathered of select boarding houses, and in time a Catholic Nurses' Headquarters can be established at one of the schools in each city, where the Catholic nurses can obtain any information in regard to their work which they require, and where an

employment bureau for nurses can be conducted for their benefit.

Of course, the advantages of the Sodality sections may be extended in some degree to the non-Catholic students and graduates also, in everything which does not require membership in the Church. They can attend the conferences, participate in the membership benefits, and borrow the books, as well as share in the other material advantages. This nation-wide union of individual Sodalities for nurses will afford a means to the training schools of keeping in touch with their members. Card catalogues may be prepared, one card for each graduate nurse and a record may be kept, through her half yearly correspondence with the Sodality, of her location and occupation. When a nurse leaves the training school she will be furnished with her card of membership and a letter of introduction to the local Sodality of the city where she is going, and a copy of her record card may be forwarded to that Sodality for incorporation in its records.

This system will be helped by the general system of Sodality unions which are now being

promoted in the United States. These Unions are intended to unite all the Sodalists of the diocese for mutual cooperation in works of zeal and in Catholic activities, and the special Union of Nurses' Sodalities can cooperate with, and be assisted by, the committees of these Sodality Unions.

As regards the regular religious exercises of the Sodality, they may be arranged to suit the convenience of the members and the daily order of the institution where they are held. A weekly meeting and devotions in honor of the Blessed Virgin are recommended wherever possible, and the instructions given the Sodalists should sometimes treat of the rules of the Sodality and the true Sodality spirit. The Common Rules (of 1910) should be adopted for these Sodalities, with such additions as the special needs and circumstances of nurses require.

These Sodalities have now been established in a number of hospitals, and city-wide Sodalities for graduate trained nurses are also being organized through the activities of the graduate nurses themselves. (The QUEEN'S WORK is

the official organ of the Sodality and reports and suggestions for the activities of the Nurses' Sodality will appear from time to time in its pages. Full instructions for establishing Nurses' Sodality and securing their affiliation to the Head Sodality at Rome, together with copies of the Rules, diplomas, medals, manuals, office cards, etc., may be had from the office of THE QUEEN'S WORK, St. Louis, Mo.)

A nurse who is already a member of a Sodality from her school days or in the parish, may also become a member of the special Sodality for nurses. One can belong to several Sodality at the same time. On the other hand a nurse who is a member of a Sodality in another place than the one in which she is living should join the Sodality where she resides.

Only nurses should be admitted to Nurses' Sodality unless some special reason exists for making an exception. When one has once been admitted to any Sodality, however, one remains a member for life unless one is expelled or resigns one's membership. Married persons as well as those who are single may be admitted

to Nurses' Sodalities. When one has been admitted while single and afterwards marries, one still remains a Sodalist.

Nurse Sodalists should have the Sodality Manual, which explains the Sodality more in detail and contains the rules and a list of the very numerous indulgences which may be gained by members of the Sodality. They should also be very careful to give notice to the secretary of their Sodality of all changes of address, so that they may always receive the notices and the monthly post cards sent out to remind all absent members of the date of the communion and of other special occasions.

Devotion to the Blessed Virgin

Let us emphasize once more the statement that every Catholic nurse or social worker should try with great earnestness to cultivate a most intense and personal devotion to the Blessed Mother of God. It is impossible to estimate the fruits which this devotion brings to one who has to lead a busy, distracted, self-devoted life like yours. The Blessed Virgin Mary is a model to us all be-

cause she so perfectly imitated the virtues of her divine Son. She shows us that it is possible to imitate Him most closely and that to follow His example is the highest perfection and the sum of all charity. The Blessed Mother is, therefore, a model for all Christians. But for Catholic nurses and social workers she is especially a shining example. She spent her life in ministering to those about her, gaining the most sublime merit for her faithfulness, love, patience and unswerving exactness in doing whatever her duty bade her rather than for showy achievements or exploits that were great in the eyes of the world. As a model of heroic fidelity to duty from a motive of the most pure love of God and of her neighbor, the blessed Mother is altogether singular and glorious among mere creatures.

The Catholic nurse or social worker needs above all two things. The first is an invariable faithfulness to duty. The second is that right and pure interior intention which makes every action full of merit because it is done for the pure love of God. The first quality, an invariable devotion to duty has to do with one's

exterior actions and makes them outwardly excellent. The second has to do with one's heart and soul. Outward fidelity to duty makes us admirable and edifying to those about us. Interior devotion and the pure love of God in all that we do makes us most pleasing and full of merit in the eyes of God. A great devotion to the Blessed Mother is a powerful aid to the acquiring of both these dispositions. She sets us an irresistible example of perfect exterior fidelity to duty and of complete interior devotion.

The Help of the Neighbor

Second only to one's efforts for personal holiness should come one's earnest work for the help of one's neighbor. God has given to each of us a commandment concerning his neighbor. Our Lord declared, "A new commandment I give unto you that you love one another, as I have loved you that you also love one another. By this shall all men know that you are my disciples if you have love one for another." Mutual helpfulness and brotherly kindness are, therefore, to

be the characteristic marks of true Catholics, true followers of Christ.

Our Lord emphasizes the same truth in a most impressive way when in the twenty-fifth chapter of St. Matthew, speaking of the last judgment, He declares that the Son of man shall say to those on His right hand: "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world, because I was hungry and you gave Me to eat, thirsty and you gave Me to drink, naked and you clothed Me, I was sick and in prison and you visited Me, I was a stranger and you took Me in." And when the just begin to ask in surprise, "Lord, when did we see Thee hungry and gave Thee to eat, or thirsty and gave Thee to drink, or naked and clothed Thee, or sick and in prison and visited Thee?" Our Lord will explain His meaning to them by declaring: "Amen I say unto you, as long as you have done it to one of My least brethren you have done it unto Me." Then turning to those on His left hand He will utter the sentence of reprobation: "Depart from Me ye cursed into everlasting fire prepared for the

devil and his angels. For I was hungry and you gave Me not to eat, thirsty and you gave Me not to drink, sick and in prison and you did not visit Me."

The wicked will begin to ask, with still more surprise one would think, "Lord, when did we see Thee hungry and gave Thee not to eat, or thirsty and gave Thee not to drink, or sick and in prison and did not visit Thee?" And again our Lord will answer, "Amen I say unto you if you did it not unto one of these My least brethren you did it not to Me."

Could there be a more emphatic pronouncement of the duty of helpfulness toward our neighbor? In His description of the most solemn moment of creation when He will reward the good and punish the evil of all time, our Lord omits to mention all other good deeds and all other wicked ones and singles out for notice the good we do or refuse to do to our neighbor. May not the reason be that our other duties are more easily understood and remembered, but that it is our duty of helpfulness toward our neighbor that even good people are most likely to overlook and forget?

Personal Service

There are many ways in which even the busiest person can manage to give personal service from time to time to those who are in need or distress. A nurse or social worker, whose occupations are so exacting and who already does so much in the way of personal service on purely professional lines, is likely to dispense herself from any further effort to be helpful or charitable.

Yet such a one can often find more opportunities than can ordinary layfolk to serve the sick and the distressed outside of the hours of professional duty. On the other hand this extra and uncovenanted service has a merit of its own because it is so free and voluntary and a preciousness of its own because it is rendered by one who is expert and experienced.

Then the giving of your personal service outside the limits of your professional work is a deed of pure charity which reacts on your motives in professional work. To do more than we are obliged to for our neighbor and to do it outside the time of our professional occupation strengthens and sharpens the edge of our

charity and makes us more mindful to keep alive the motive of the love of God even during the times of our ordinary professional effort for others.

Our Abundant Opportunities

The nurse or social worker who has a sincere wish to do some voluntary work outside ordinary lines of professional occupation can easily find abundant occasion. If one happens to be residing in a well-organized parish where there are sections of the Sodality for various social works, one can apply to this or that section for work for the half hours or hours one can spare each week.

Sewing for the poor and the missions, helping to spread Catholic literature, working for children, teaching poor mothers how to take care of their little ones and to make the home attractive and the food wholesome for their family, acting as volunteer nurse for some poor person, instructing convalescents who have been discharged from the hospital before they are quite cured, as to the best means to safeguard their health, regulate their diet and re-

cover their full strength, visiting those in prison or in institutions, helping the missions by acts of self-denial and encouraging others to the same much-needed work, writing for Catholic periodicals and getting subscriptions for them, reading to the sick or the blind, taking blind persons to mass and communion, inviting them for a walk, leading them to the Sodality meetings, and helping them in other ways; gathering old clothes for the poor, arranging for patients in hospitals and inmates of institutions entertainments, concerts, recitations, dramatics and social functions; helping to organize clubs for boys and girls, encouraging associations of young people, especially Sodalities and Catholic centers, teaching classes in hygiene, social work, social study, and other needed branches in Sodalities, Catholic night schools, settlements, etc., helping deserving boys to pursue their preliminary studies when they aspire to the priesthood but have no means, helping to the adornment of the altar and the keeping of the church neat and clean and attractive, making vestments and altar linen for poor and mission churches, teaching classes of Catechism

both of adults and neglected Catholic children from the public schools, instructing immigrants in citizenship, English, the elements of Commercial Law and customs so as to prepare them to align themselves with American institutions, while at the same time giving them instructions in the Catholic religion and in Catholic ethics—these are but some of the many ways of personal service which open from time to time before the feet of the nurse or social worker in a well organized parish and as a member of the sections of an active Sodality.

Personal Enterprise

Where, however, it is found impossible to do any of these things in conjunction with a Sodality of the parish, one can take up individually, according as the opportunity offers, now one thing, now another on one's personal initiative and with prudent tact. Two persons may be put in quite the same circumstances. One of them will go about her work blind to everything else and eluding with a clever selfishness, every occasion of helping others outside the strict line of duty. The oth-

er, in the most natural way in the world, without the least apparent effort and with no great drain on her resources, will cheerfully achieve a whole series of good deeds to others and see a thousand opportunities for personal service while at the same time she keeps up all the required duties of the day.

Which is the more fortunate individual? And which is likely to bring to those works which are obligatory the greater spirit of helpfulness and Christian charity.

**By Nature or
Practice**

There are some fortunate persons, of course, who have a special gift for these tactful and kindly good deeds by the way. When they are with their patients they seem to emanate good influence. It is the most natural thing in the world for them to drop an edifying remark or suggest a bit of good reading. They can bring in brief explanations of right doctrine and sound principle as though these things were ordinary chat and can make them as interesting as politics or the day's news. They seem to know precisely what to do

under every circumstance and no occasion for doing good passes them by. But others, who are not so favored by nature, must labor long and practice faithfully before they can learn this art of unassuming and efficient service. It is these latter that have most need to realize their great opportunities and to practice sedulously the art of helping and relieving others even outside the hours of regular work. It will be difficult for them perhaps to gain this gracious accomplishment. Yet it is a gift worth any effort to achieve, and they will be repaid a hundred fold for all the pains they take in its acquirement.

The nurse and social worker should be the more careful to practice helpfulness to others because their callings are so especially rich in opportunities for the effective help of the neighbor. And as man's more precious and nobler part is his soul, you should be especially careful to seize the opportunities which offer themselves for helping the souls of those with whom you come in contact.

This truth needs to be emphasized, the more because so much of the philanthropic and social

work of today is so frankly material and is concerned so largely with the body. Even good Catholics, if they are not on their guard, are in danger of being carried away by this materialistic spirit and of forgetting or neglecting the efforts they should make for the good of souls. One's ordinary work bristles with opportunities if only one is alert enough to see them and active enough to take advantage of them.

VI.

Prayers and Devotions

The Best Means

The best means to obtain supernatural charity which, as we have said, is so necessary for the nurse or social worker, are prayer and practice. By prayer we obtain the love of God and of our neighbor. By practicing acts of interior charity, we strengthen our inward disposition to love God and our neighbor and thus acquire more and more of the virtue of charity. The prayers contained in this manual may be found useful both to ask God through the intercession of the saints for the grace to practice charity and also as a means to help one's self to elicit those acts of divine charity which will increase this heavenly virtue in the soul.

Morning Prayers

We must pray every day, in order to obtain the blessing and help of God for that day. If you pray today you will be helped today, says St. Alphonsus, but to be helped tomorrow, pray again tomorrow.

In the morning when you first awake make a little act of gratitude to God for giving you another day in which to serve Him and to love

Him. Then renew your intention in union with the Sacred Heart and the Immaculate Heart of Mary to offer all your thoughts, words and actions for the pure love of God and for the salvation of souls. Go over the points of your general and particular examen of conscience as explained in another section of this *Vade Mecum*.

All this takes but a little time and can be done while you are rising and dressing. Then, as soon as you can, after you are dressed, kneel down, recollect for a moment in whose presence you are, and say devoutly an Our Father to ask the blessing of your Father who is in heaven, and His protection and help during the day and a Hail Mary to beg the intercession of your dear and holy Mother to keep you safe and free from sin.

Then, thinking of our Lord in the Blessed Sacrament, make an act of spiritual communion, and say:

Soul of Christ sanctify me!

Body of Christ save me!

Blood of Christ inebriate me!

Heart of Christ inflame me!

Water of the side of Christ wash me!
Passion of Christ strengthen me!
O good Jesus hear me!
Hide me within Thy wounds!
Suffer me not to be separated from Thee!
Deliver me from the malignant enemy!
At the hour of my death call me!
And bid me come to Thee!
That with Thy Saints I may praise Thee!
For all eternity, Amen.

Then add whatever other prayers your time or devotion suggests. Never omit your morning prayers and if you find it entirely impossible to kneel down and say them soon after rising, at least repeat them as you go about your work.

Devotions at Mass

The Holy Sacrifice of the Mass is the unbloody repetition of the Holy Sacrifice of Jesus Christ on Calvary. It is a prayer of unbounded efficacy and an atonement of infinite value in the eyes of God. Every Mass we hear during life will be a sweet consolation for us at the hour of death. There is no more blessed way

to begin the day than by being present at Mass. In no other way can you so effectively atone for your sins, obtain the grace of God abundantly, give Him thanks for His gifts, and adore and please His most loving and gracious majesty. Never miss the occasion to hear a Mass.

Mass Prayers Every time you hear Mass it is as though you stood beneath the cross with the Blessed Mother of God and assisted at the adorable sacrifice of Calvary. On your deathbed it will be a sweet consolation to have heard Mass very often—as often as you possibly could. Above all, do not ever miss Mass on a holiday of obligation. In fulfilling this precept of the Church we should be absolutely unyielding and insistent. Nothing on earth should keep us from Mass when we are without a valid excuse from this great precept. Indeed, if we are wise we shall do even more than the Church asks us in fulfilling the precept of Sunday Mass.

When present at Mass, unite your intentions with those of Jesus Christ and offer yourself with Him a complete sacrifice to his heavenly

Father. When the priest is at the foot of the altar humble yourself and confess your sins, asking God's pardon and trying to make an act of perfect love. While the *epistle and gospel* are being read thank God for the gift of faith and pray that you may be the means of spreading the faith to many needy souls who are now in darkness. At the *offertory* when the priest takes bread and wine, offer yourself with great sincerity and fervor to serve God faithfully, praying that His holy will may be done in you as it was in His divine Son. After the *preface* when the priest pauses a moment to make his *intention for the Mass*, you may also pause and offer up your intentions, begging Almighty God for whatever favors you wish for yourself and for others.

Remember that the Mass has four great ends, 1. To offer adoration to God, 2. To make atonement for sin, 3. To offer thanksgiving, 4. To beg graces and favors. Make a brief act, therefore, offering up the Mass for these four intentions for yourself and for those for whom you wish specially to pray. At the *consecration*, when the priest bends low, first over the host

and then over the chalice, repeating the words of our Lord, "This is My Body, this is My Blood," you should with an intense reverence and devotion unite your heart and soul to the heart and soul of Christ, offering yourself up with Him as He makes a complete immolation of Himself to His heavenly Father.

Just before the elevation of the chalice is the most solemn part of the Mass when the sacrifice is consummated. At this moment, therefore, we should preserve the utmost possible recollection and fervor. At the *communion*, if you have not the happiness of receiving communion actually, at least make an act of intense desire to receive the Blessed Sacrament and of pure love of God for His own sake. This is a spiritual communion most pleasing to our Lord and full of merit.

During the rest of the Mass give thanks with great earnestness, 1. To God the Father for having created you and brought you to the true faith, 2. To God the Son for having redeemed you, and given you the hope of life eternal, 3. To God the Holy Spirit, for having entered into your heart and possessed it with divine

charity. Make acts of faith, hope and love and at the end of Mass recite with great devotion and as an act of thanksgiving the prayers to the Blessed Virgin and to God that are customarily said after Mass.

Evening Prayers

Before you retire make it an invariable practice to repeat some prayers to thank God for His goodness during the day and to ask His protection during the night. After an Our Father to ask God to guard you during your sleep and a Hail Mary to beg the protection of the Blessed Mother, repeat the acts of faith, hope and charity, recite any special prayers which you have been accustomed to use for night prayers and then make your general and particular examen of conscience as before explained, being especially careful to make an act of sorrow for your sins out of love of God and a firm purpose that the next day shall find you more faithful in His service and more careful about the matter of your particular examen.

Before falling asleep fix your mind for a moment on the time of waking and resolve that

your first thought next morning shall be of God and your first action an act of love of Him. It is a very good and helpful practice too, to have some brief prayers which you say just before falling asleep.

Confession

One is bound to go to confession before receiving communion only when one is conscious of being in the state of mortal sin. But to go to confession is at all times a holy and meritorious act and a source of special grace and pardon. One may count on the fingers of one hand the requisites for a good confession.

First, examination of conscience which should be sufficient at least to discover all mortal sins not hitherto confessed, their number and any circumstances which change the species of the sin. But it is well in this examination also to determine what deliberate venial sins we have committed though we need not examine into the exact number as in the case of mortal sins.

Second, sincere contrition for our sins. This must be at least imperfect contrition that is sorrow for having offended God because of the

punishments due to sin. Much better, though not necessary, is perfect contrition or sorrow for our sins because God, Whom they have offended, is so good in Himself and so worthy of our love. One's contrition must extend to all mortal sins. We should try to have contrition also for all our venial sins as only those sins are forgiven for which we are truly sorry.

Third, a firm purpose of amendment which is a most important part of our confession and should extend to a resolve not deliberately to put ourselves again into the company or circumstances in which we are very likely to be led into sin.

Fourth, confession or the telling of our sins to the priest. We are bound to tell all mortal sins which we have not hitherto confessed. It is well to mention some venial sins for which we are sincerely sorry. In case one has nothing to confess since the last time, one should mention some sin of one's past life for which one is sincerely sorry, as we must confess some sin in order to get absolution.

Fifth, satisfaction which includes the repaying if we are able of whatever we may have

stolen or taken unjustly from others, repairing of injuries which we have done to the character of others by calumny or slander, the correcting of lies which have injured others, and, in general, the making right so far as is in our power, of the wrong we have done to our neighbor.

Besides the recitation of the penance enjoined on us by the priest, we shall do well to offer up other acts of penance and mortification to atone for the punishment still due our sins in purgatory even after their guilt has been remitted.

Vocal Prayer

The nurse or social worker will be wise to get into the habit of saying certain vocal prayers at leisure moments during the day. Brief ejaculations such as, My Jesus, mercy! My God and my All! Sweet Heart of Jesus be my love! Sweet Heart of Mary be my salvation! Jesus, Mary, Joseph! O sweetest Heart of Jesus I implore that I may ever love Thee more and more! Jesus meek and humble of heart make my heart like unto Thine! And many

others that may be found in the *Raccolta* (which is the complete and official collection of indulgenced prayers), and other collections of indulgenced prayers are earnestly recommended. No matter how busy you are, you may often raise your heart to God during the day with these fervent little prayers. Then, too, you may find some leisure moments to say the rosary.

The Rosary

The rosary is a prayer at once most beautiful and most simple. It is most beautiful because it dwells upon the mysteries of the life of our Lord and of His most Blessed Mother, joyful, sorrowful and glorious, thus recalling to us the holiest and most lovely of memories. It is made up of the two most beautiful prayers—the Our Father composed by our Lord Himself, and the Hail Mary, first said by an angel from heaven. The rosary, loved and often used, is a most powerful weapon in the hand of the nurse or social worker for the overcoming of temptation, the gaining of favors and assistance and the help and conversion of souls.

In the still watches of the night, what better way to pass the wakeful hours than to say one's rosary? When a soul is in danger, fight for its conversion and salvation with your rosary. When you are weary and cannot pray, at least you can slip your beads through your fingers and recite the Hail Marys and Our Fathers, asking the Blessed Mother to supply for your weakness and to ask for you what you need. When you have more energy and can apply your mind, you will find in the contemplation of the mysteries of the rosary all the help you need for mental prayer—the prayer of the intelligence and the heart.

Carry the rosary always with you, and use it as your daily aid to prayer. Put it about your neck when you sleep, as a sign of the protection which you crave from your Blessed Mother in heaven. Its crucifix will be your consolation and you may have put upon this the indulgence for a happy death. The whole rosary is at the same time an instrument and a symbol of your devotion to the Mother of God.

The rosary is the active person's prayer. Soldiers in the trenches loved and often used the

rosary. Those who, like yourself, have to travel about in light marching order, cannot carry many articles of devotion. But, never be without your rosary. Merely to carry it with you, if you are enrolled in the confraternity of the rosary and if your beads are blessed with the Dominican indulgence, is a means of gaining rich indulgences. Put a scapular medal on your beads and they will supply for the scapular of our Lady. How many holy and useful purposes your beads will serve for you!

The best way to practice this great devotion is to pause a moment before each Our Father at the beginning of the decade and recall to mind one of the mysteries of the rosary, proper to the day. A brief exercise of the imagination so as vividly to conceive the scene will be helpful to stir up our fervor. Thus, when you say: "The first joyful mystery, the Annunciation," see for an instant, with your mind's eye, our Blessed Lady in her little room listening to the message of God's angel. When you say "The second joyful mystery, the Visitation," see for an instant the joyful meeting of our Blessed Mother with her cousin, St. Elizabeth. Then,

if you wish, you can address the angelic salutation to the Blessed Virgin in that particular scene which you have just imagined, saluting her "Hail Mary full of grace!" etc., as she listens to the angel, or visits St. Elizabeth, or holds in her arms the new-born Savior, or offers Him in the temple, or finds Him among the doctors, etc.

Another means for reciting the rosary more fervently is to think of some special intention before beginning, and to plead anew with the Blessed Mother at each decade to obtain for us what we want. These same suggestions will help us in reciting other vocal prayers more fervently. To think, before we begin to pray to God or the saints, before Whom we are to appear and to Whom we shall speak, and to have some special intention in mind for which we wish very earnestly to pray are good means of increasing our attention and devotion.

Mental Prayer

Meditation or mental prayer is a great means of gaining a deeper realization of the truths of our holy faith, a firmer conviction of their

holy meaning, greater earnestness in living up to their teachings, and a more solid and persevering determination to work for the salvation and sanctification of our own souls and for the help of the souls of others. "With desolation is the world made desolate," says holy scripture, "because no man thinketh in his heart." To think in our hearts of the truths of faith is to make mental prayer.

Mental prayer is performed not with the lips but with the mind and the heart. A good way to begin mental prayer is to take the Imitation of Christ, the New Testament, or some Catholic prayer-book, and read from it, sentence by sentence, pausing a long while after each sentence to digest what it means and offer up in our mind and heart the acts of praise, love, thanksgiving, adoration, petition to God which are suggested to us by what we have just read. In this way we can spend half an hour on a few sentences or on one prayer, and this prayer of the mind and the heart is more efficacious than vocal prayer, which is said with the lips. In mental prayer we also form good resolves

and make acts of the love of God which are very helpful and meritorious. One can likewise get from Catholic booksellers special meditation books which explain in more detail the practice of mental prayer and give points for consideration.

Special Devotions

One should not have so many devotions as to be distracted and worried by the multiplicity of them, but every good Catholic's heart will be inclined to some special devotions, the practice of which makes for the deeper love of God and for greater piety. Devotion to the Blessed Sacrament, to the Holy Mother of God, to St. Joseph, to one's Guardian Angel, to the saint or saints whose name one bears, these everyone should cultivate and practice and one may take up besides whatever other devotions especially appeal to one, always keeping in mind that one is quite at liberty to leave off a devotion in order to take up another one which seems to promise more profit and fervor.

**Devotions:
To Our Suffering
Lord**

While ministering to the sick and the dying you will frequently recall the sufferings of our Blessed Lord during His life and especially in His holy Passion, and this remembrance of his sufferings will both encourage you in your work and make you more pitiful towards those to whom you minister. Especially will this holy devotion be a fruitful means of obtaining grace both for yourself to do your work faithfully and excellently and for those whom you tend to win for them grace, patience, repentance and salvation.

One of the most touching and profitable ways of commemorating the sufferings of Christ is the ancient and consoling devotion of the Way of the Cross. When you are able, make the way of the Cross in some chapel or church. But when you find it impossible to get to a church or chapel where there is the Way of the Cross you may make the Way of the Cross and gain the indulgences if you have a crucifix specially blessed for that purpose. Any Franciscan Fath-

er will have the crucifix blessed for you for the indulgences of the Stations, and many missionaries have the power to bless these crucifixes in places where there is no Convent of the Franciscan Fathers.

When you make the Stations you need not dwell long upon each Station but try vividly to realize and sympathize with the sufferings of our Blessed Lord at that point of His Passion. Make brief acts of Faith, Hope and Love. Offer your sufferings and labors in union with His and endeavor to make a sincere act of contrition, trying to be sorrow for all your sins because they have offended Him, who is so good in Himself and worthy of all your love. At times, when your devotion is greater and you have more leisure, you may go more slowly around the Stations, but even if you have only a few moments at each Station you will derive great consolation and fruit from this devotion.

**Devotion to the
Guardian Angels**

A specially suitable devotion for the Catholic nurse or social worker is

the devotion to the Guardian Angels. Pray to them with great confidence for protection and aid for yourself and for others in every difficulty. It is most consoling to know that God gives to each one of us an Angel Guardian, a bright and heavenly spirit endowed by Him with special powers to aid us. These holy spirits are mighty to protect us from the power of the devil, to ward off dangers and temptations and to give us strength and assistance in the service of God. When you have any specially difficult case to attend to, or are put in some position of anxiety or danger or trial, invoke your Guardian Angel and the Guardian Angels of those with whom you have to deal, so that you may have the powerful aid of these celestial spirits who are so willing and so powerful to assist you. A devotional and indulgenced prayer to the Guardian Angel is as follows:

“Angel of God, my guardian dear,
To Whom His love commits me here,
Ever this day be at my side,
And light and guard, and rule and guide.
Amen.”

The Guardian Angels are the special patrons

of nurses—their natural aids, so to say, and the same may be said of those who are employed in social work. 'These heavenly spirits, appointed by God Himself to be the helpers and watchers of men, are more eager to assist you in your work for the afflicted and unfortunate than you are yourself to succeed in it. Wherever you may be, the angel guardians are near. In the dark night watches they are awake by your side. When your charge is in peril his angel guardian is there to help. Pray to them always in whatever necessity or danger. Thank them from time to time for their kind assistance. They can help both the bodies and the souls of their charges. They can heal spent bodies and melt hardened and rebellious souls because of the special powers given them from on high for the sake of mankind. Do not lose nor forget the aid of the Guardian Angels.

**To the Blessed
Virgin Mary**

Most pure and holy Mother, by that tenderness and love wherewith thou didst minister to the Infant Jesus, attending to all His wants and comforting Him

in His helplessness, Who was omnipotence made weak and greatness become little for our love, obtain for me, I beseech thee, a great love and tenderness in my ministrations to the sick and the afflicted. Amen.

Another Prayer

O Blessed Mother, make me ever remember, that whatever I do for the least of His brethren thy dear Son Jesus will take as done unto Him. Gain for me, by thy intercession, an unwavering fidelity to my duty, an exact care in all my work and that untiring diligence in all that pertains to the perfection of my calling which is proper in one who ministers to the needs of the sick brethren of Jesus Christ thy Son. I ask it of thee by the memory of thy own entire faithfulness in nursing and caring for thy tiny Son, our Lord and Savior, Amen.

To Our Lady of the Visitation

Most dear Mother Mary, model of Christian charity, I beseech thee by the memory of that swift willingness with which thou didst rise up at the message of the

angel and hasten to minister to thy cousin Elizabeth, obtain for me a like alacrity and willingness to minister to all the sick and the distressed who need and ask my aid. Obtain for me grace, O most powerful Patroness, to be gentle and skillful, patient and kind to those in my care. As thou wast ever moved by the love of God and of thy neighbor in all thy words and deeds, obtain for me, by the merit of thy labors and sufferings for others, the grace to do all my work for the sick out of love of God and of my neighbor for the sake of God. Make me see in everyone who is afflicted the image of thy divine Son who suffered for our sins. By thy own compassion and tenderness for the sick, O most loving Mother, obtain for me by thy intercession a charity like thine own. Amen.

**To Our Lady,
Health of the Sick**

Most blessed advocate of the afflicted, health of the sick and powerful intercessor of all who call to thee in their sufferings, assist me, I beseech thee, in the holy work which I have chosen of nursing and caring

for the sick and afflicted. May I be enabled through thy intercession, O compassionate Mother, to minister to their needs and griefs both of body and of soul. And while, in imitation of thy pitying tenderness and aided by thy powerful prayers, I am enabled to restore their health of body and peace of mind, may I ever be mindful to endeavor by tactful advice and by holy example to help the healing also of the wounds and sicknesses of their souls. Amen.

To St. Luke

O dear St. Luke, beloved physician, who wast skilled alike to minister to the ills of the body and to heal the diseases of the soul, I beseech thee, by the tenderness of thy heart toward the afflicted and the sorrowful, obtain for me the grace and power to help in the healing alike of bodies and of souls. Enkindle in my heart by thy prayers the flame of divine charity. Assist me to become expert and well trained in all the duties of my calling, and as thou thyself didst first learn the art of healing the body and then that of ministering to the soul, may I also in imitation of thy charity ac-

quire the holy art of helping the souls of those in my care while ministering to their bodily afflictions. Amen.

**To Saints Cosmas
and Damian**

O holy brothers and companions, Saints Cosmas and Damian, who practiced with such success the art of healing, toiling with untiring charity and for the service of Christ in His afflicted brethren, obtain for me, I beseech you, a like diligence and untiring love in ministering to the sick and the afflicted who need my care. May that divine charity which was the motive of your labors ever be the inspiration of all my service and the mainspring of an untiring devotion to those committed to my hands. And though I am not found worthy to imitate you in your martyrdom, yet may my patient and faithful care of the sick be for me a constant immolation. Merit for me by your holy intercession the reward of those to whom Our Lord shall say on the day of the last judgment: "Come, ye blessed of my Father, possess the kingdom prepared for you, because I was sick and imprisoned and you vis-

ited Me, for amen I say unto you that whatsoever you have done to one of these My least brethren you have done it unto Me." Amen.

**To Saint
Radegundes**

Holy Queen Radegundes, who didst turn aside from the vanities and allurements of the world to nurse the afflicted brethren of Christ, and didst more delight to visit the sick and sorrowful than to enjoy the pomp of palaces and the glory of the courts of kings, obtain for me, I beseech thee, a like spirit of charity and devotion. May sacrifice for the sake of Christ's brethren be most sweet to me and may the labors and watchings borne in the service of the sick be more dear to me for the love of God than any pleasures or amusements. Obtain for me also, most dear St. Radegundes, that health and strength of body and mind which is necessary for the proper fulfillment of the duties of my calling. Help me by thy prayers to acquire all the skill and knowledge which I need to minister capably and well to the wants and afflictions of my patients' bodies and souls. Amen.

**To St. Camillus
of Tellis**

Dear St. Camillus, special Patron of nurses, who wast wonderfully changed by the grace of God and didst become a most untiring helper of the sick and the father of the poor, obtain for me by thy powerful intercession a like charity and fervor in my ministrations to the sick and the afflicted. May the mighty grace of God, which was efficacious to turn thee from selfish and shiftless ways into the perfect service of God and of thy neighbor for the love of Him, be given also to me. Turn my heart from all selfish and careless ways and by thy powerful intercession fill my soul with that divine charity and ardent zeal for the service of my neighbor which will make me an efficacious helper of the sick and unfortunate, powerful to comfort and assuage the griefs and pains of afflicted bodies and souls. May I become no less helpful and dutiful in assisting the priest of God in his holy ministrations than in helping the physician in the relief of weakness and pain. By thy own compassion for the sick and the afflicted, fill my whole heart with

such tender charity that I may imitate thee in all mercy and compassion. Amen.

To St. John of God St. John of God, devoted helper of the sick, whose singular charity was rewarded even during thy life with marvelous miracles, obtain for me, I beseech thee, the grace to imitate thy untiring devotion in the care of the afflicted and distressed. I beg in particular, through thy powerful intercession with Christ our Lord, to Whom thou didst so often minister in the persons of His afflicted brethren, the light to see and the grace to profit by the many opportunities offered me in my calling of nurse to the sick, to help the souls as well as the bodies of those entrusted to my care. May I be strengthened to prepare myself, by the careful study of my faith, to answer the questions of those who, as they lie on the bed of sickness awaiting the approach of death and of judgment, will look anxiously to me for information concerning the saving truths of Christ's Holy Church. Help me to lead an edifying life in complete conformity to the teachings of our holy faith.

May my example be a constant aid to those in my care. Make me, by thy intercession, a lover of Catholic books and familiar with Catholic devotions and prayers, so that I may be prepared to assist the souls of the dying and to suggest to them acts of fervent faith, hope and love for the cleansing of their souls at the dread hour of parting. I ask these graces, through thy holy intercession from Him to Whom I consecrate and devote all my service, for Whom also all thy efforts and labors were so freely given to thy afflicted brethren, even Christ our Lord. Amen.

**Prayer for the
Dying**

Most sweet Jesus, Lord of mercy and compassion, look with pity upon this soul which Thou didst die to save. Remember, O Sacred Heart, ever forgiving to the sorrowful sinner, how thou didst suffer for this soul in Thine agony in the garden, didst pray for it from the most cruel gibbet of Thy cross, didst offer for its salvation the last drop of Thy Precious Blood, didst give up Thy very life itself to ransom it from the power of death

and of hell. Suffer not, therefore, most dear Savior, the loss of that which Thou hast bought so dear. Complete, O mighty Lover of Souls, the work which Thou didst begin upon the bloody altar of Thy cross. Defeat the power of the evil one, most holy Conquerer of all evil. Send Thy all powerful grace to enlighten this mind to know Thee more clearly, strengthen this heart to love Thee most truly, that repenting of all sins for the pure love of Thee, O God, most amiable and infinitely to be beloved he (or she) may pass safely through the portals of death filled with Thy love and strengthened by Thy grace. Grant, O sweet Jesus, that this soul, meriting a favorable judgment by Thy infinite mercy, may hear from Thy blessed lips the everlasting welcome: "Come, blessed of my Father, possess the kingdom prepared for Thee from the foundation of the world! Amen.

**Another Prayer for
the Dying**

O Jesus, Whose very name means Savior, conscious of our weakness and unworthiness and wishing to secure from Thy adorable Heart the salvation of this

departing soul, we beg Thee by the infinite merits of Thy sacred Humanity, by the priceless treasures of the Immaculate Heart of Mary, by all the adoration and beseeching praise of all angels, by the surpassing merits on earth and glory in heaven of all Thy saints from the beginning to the end of time and throughout eternity; by all the longing of Thy Sacred Heart for the salvation of all mankind, to pardon and to save this soul, redeemed by Thy Precious Blood. Have compassion, O merciful Lord, on this soul, soon to depart from the body and to appear before Thy most just judgment. Give grace and pardon from the exhaustless treasures of Thy infinite pity while there is yet time for repentance and salvation. Cleanse this soul from all sin by moving it to a pure love of Thee and to perfect contrition, keep far from it the snares and temptations of the devil, may the prayers of Thy pitiful Mother and of all the angels and the saints be heard in its behalf, and may a happy death conduct it to the eternal joys of heaven. We beg this by the merits of Thy most sacred passion, Amen.

**A Prayer for the
Unrepentant**

Eternal God, Lord and Ruler of hearts, Whose grace is all powerful to save, send, we beseech Thee, the masterful beams of Thy effective grace to dispel the darkness of this unhappy and afflicted soul. Let the warmth of Thy grace melt the icy fetters of sin. Let the sweetness of Thy holy love possess this heart now cold and indifferent to Thy innumerable mercies. Destroy not, O Lord, this creature which Thou hast made. Lose not, O eternal Love, this soul for which has been paid the full and super-abounding ransom of the Blood and Life of Thy adorable Son. Let Thy own endless compassion be heard in behalf of this soul, and bestow upon it the final grace of conversion, repentance and perseverance, and may what is wanting to our poor and weak prayers to obtain its salvation, be fully supplied by the intercession of Blessed Mary from the infinite treasury of the merits of Thy adorable Son. We ask this through the same Thy divine Son Christ our Lord, who lives and reigns with Thee in the unity of the Holy Ghost, world without end. Amen.

**For Those in Great
Suffering**

Divine Lover of souls,
most pitiful Jesus, Who
dost permit the suffer-

ings of Thy servants on earth that Thou mayest prepare for them the greater reward in Heaven, turn, we beseech Thee, the sufferings of this Thy afflicted child to Thy greater honor and to the good of his soul. Temper, O Lord, his sufferings by Thy tender mercy. Strengthen and purify his heart by Thy grace to bear patiently and lovingly whatever Thou art pleased to send. Heal and console him, O Lord, as of old Thou didst the sick and suffering of Israel, and in return for his present anguish give him the sure and great reward which Thou hast promised to those who suffer patiently and for Thy love. Amen.

**A Prayer for Those
in Special
Danger**

O mighty Jesus, most
powerful to heal and to
save, of Thy great
mercy deliver this Thy
servant from the great danger wherein by Thy
unsearchable Providence Thou hast suffered
him to fall. How powerless, O Lord, at this

hour, are all the devices of our weakness. Thou alone, almighty God, art powerful to heal and to save. As of old Thou didst never refuse the prayer of those who brought their sick to be healed by the touch of Thy adorable hands or even of the hem of Thy garment, so do not now refuse, O Lord, our prayer that this Thy servant may be delivered and healed. We ask it in the name of Thy Blessed Mother, the comfortress of the afflicted, the help of the sick, whose intercession is never denied to those in sorrow and in pain. Amen.

**A Prayer in Time
of Trouble and
Temptation**

Full of distrust in myself and with perfect confidence in Thy most loving will and almighty power to save, I cast myself, sweet Jesus, into the arms of Thy goodness and compassion. Save me from this hour, O Lord, and watch over me lest I should slip and fall. Distrust me, O Lord, lest I should betray Thee and take upon Thyself the guarding and guidance of my heart. Keep safe Thyself the treasure of sanctifying grace which Thou hast given me

and watch over me lest I should fall into any sin. My strength is as nothing, O Lord, but Thou art infinite power and goodness. Supply what is wanting to me. Help me past this bitter hour. As Thou hast suffered me to be so afflicted that Thy goodness may be the more manifest and Thy power made plain in my infirmity, so keep me by Thy loving providence until all the good which Thou dost design to draw from this trial is fully accomplished in me and by me. Amen.

The End.

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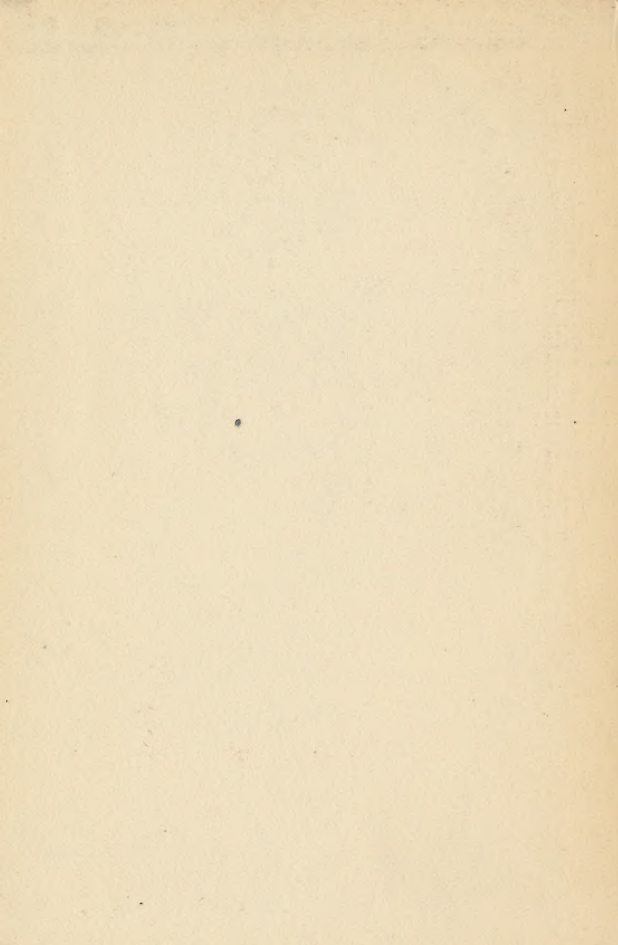
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